

Zion's Herald

WEDNESDAY, NOVEMBER 14, 1900



Prof. Herman V. Hilprecht, LL. D.



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Thrilling Letter from Gertrude Gilman

[From the letter sent to her family by Miss Gertrude Gilman, one of the W. F. M. S. missionaries who was shut up in Pekin last summer, we are privileged to print the following extracts. Miss Gilman's home is in Vermont. She is a graduate of Wilbraham ('87) and of Boston University ('92). In 1896 she was sent to China by the W. F. M. S., and has been a devoted worker, first in Tien-Tsin, and then in Pekin, for the last four years.]

Pekin, Aug. 31, 1900.

DEAR ONES AT HOME: Now that we are settled for, at least, a few weeks, I think I may be able to collect my senses and tell you some of the summer's experiences. The 8th of June was the first night we W. F. M. S. ladies took our provisions to the chapel where we all slept from that time until June 20, when we came to the Legation. Of course we slept on the floor, but had mattresses, rugs, and all that we needed. I told you before that the "we" included all the Pekin and Tung Chou missionaries, as well as a few who were belated at the annual meeting. That was the way Dr. Terry's whereabouts was unknown, and caused the papers to announce her death. She was very much embarrassed to hear of it.

A guard of marines came to us, and we were defended as well as could be expected, but as the days passed, things got darker. Telegraphic communication was cut off in addition to the railroad.

One night (June 18) about supper time we saw considerable smoke not far away, and sounds of disturbance outside, so we took the girls right over to the church. That night from our wall we could see various large fires around the city, and knew our homes were going. The next night was as awful as any, in a way. Outside the wall in front of our home is the Southern City, and over there was the most fearful yelling as if from the bottomless pit. Cries of "Kill the foreign devils!" could be distinguished, and it was feared that a mob might force the near gate of the city. But the flames were kept back.

On the 19th, notice from the Foreign Office came for all foreigners to leave within twenty-four hours if Taku forts should be taken as threatened. We were planning what to take to Tien-Tsin and watching our place when a notice came that we were to take a hand-bag and all go to the American Legation.

Sunday, Sept. 9.

Mrs. Jewell has been sick for a week, and my mouth has been so full of canker that I have felt like doing only what was necessary; but I am all right now.

Perhaps if you were given an hour's notice to leave and knew not that you were to pass the summer at the Legation, and then come out to pass the winter in a Chinese house, and if you expected all that hour that one hundred girls and more Christians were to be left unprotected, at the mercy of the soldiers, and if you could not find the other members of your family to consult but could only guess what they had already done, and if your servants had fled in terror and your things were in trunks, perhaps you would happen to get as many as possible of your things and just the ones most needed — but I did not. I still had in my head the notion that we were going to Tien-Tsin, and took things for a few days' journey only. The cause of the sudden departure from our mission fort was the arrival of the wounded German interpreter just from the scene of the murder of the minister. The captain was in wild haste to get us off, and so our goods were mostly left and we marched off in procession. Permission had meanwhile been granted to take the native Christians in the rear. They were loaded down with their own things, and what they could carry of our stores, etc. The foreigners went to the United States Legation first, but soon to the British, where all were gathering. Miss Terrell, Mrs. Jewell and I went with the girls and people to stay until they could get arranged. The court seemed already crowded with Catholic refugees, but another was soon opened and we flocked in there. After a while Prof. James of the Imperial University managed to get the gate open into the inner court where there were buildings to accommodate all the people, and a marvelous supply of just the things needed — wood, coal, food and water. We put the girls in the main large building, and things were fairly started for

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Administration Sustained

The last national election was the most emphatic endorsement any party ever received. Returns indicate that the plurality for President McKinley will exceed that ever given to any candidate, with the single exception of the vote of 1872 when Grant was re-elected. He has carried every State he won in 1896 except Kentucky, and also Nebraska, Kansas, South Dakota, Washington, Wyoming and Utah, which voted for Bryan at that time. In the electoral college he will have 292 votes, and Bryan will have only 155. The States which he carried have a combined population exceeding 45,000,000; while the States which he did not carry have a population of about 30,000,000. The Eastern States showed marked reductions in their majorities for the Administration, but the great middle West and the Pacific States amazed the party leaders by the overwhelming majorities which they rolled up. The Fifty-sixth Congress contained 185 Republicans, 163 Democrats and 9 Populists; the Fifty-seventh will contain 203 Republicans, with a combined opposition of 148—six districts being in doubt at this writing. Present indications are that the next Senate will contain 55 Republicans to 35 opposition members. The Republicans will have a clear working majority in both Houses, and they certainly owe it to the people to make the first Administration of the twentieth century the best they have ever known.

Constitutional Convention in Cuba

On Monday of last week the thirty-one delegates elected for the express purpose of drafting a constitution for Cuba assembled at Havana. One of the first acts was to send a message to President McKinley in cordial recognition of the benefits he has conferred on the Cuban people. This is an indication of friendly appreciation, and is most welcome. The convention meets under favorable circumstances, and its members are unanimously agreed that Cuba should have a stable government of its own with as little delay as possible. After framing a constitution the delegates are expected to formulate an expression as to the relations which should exist between the United States and Cuba. This is hardly less important

than the constitution itself. Indeed, so far as the United States is concerned, it is much more important. From a strategical point of view Cuba holds the key to the Gulf States and the Mississippi Valley, and when the Isthmian Canal is opened it will become of incalculable value to the United States. Under such circumstances it is of the most urgent importance that the supervision of Cuba's foreign relations should be in our hands; and after all we have done for the island, we cannot ask for less than that.

Victory for Sir Wilfrid

The Liberals have won a sweeping victory in Canada, and Sir Wilfrid Laurier will have a larger majority in Parliament than he has had during the last four years. The result is surprising only in the size of the majority. Sir Wilfrid is the first French Canadian to hold the office of premier; and it was his good fortune to please the French by the *éclat* he won at the Queen's Jubilee, and to command himself to the English by his aggressive stand for imperialism during the Boer war. The chief argument in his favor was found in the prosperity which the Dominion has enjoyed since he was first elected to his present office. During that time the total value of trade has increased from \$239,000,000 to \$381,000,000, the revenues have kept pace with trade, and these were increased by \$6,000,000 during the last year. Sir Charles Tupper, the Conservative leader, was badly beaten in Cape Breton; his principal adviser was also defeated in St. John; and even Hugh J. Macdonald, son of the former brilliant leader of the party, failed of an election in Manitoba. It is one of the most surprising of political successes which Sir Wilfrid has won, especially when it is recalled that he won it by carrying out a program which, in its national and international relations, is practically the same as that which he and his followers so vehemently attacked during the administration of Sir Charles Tupper.

Concentrating Forces in the Philippines

It is beginning to be realized that, in the present unsettled condition of affairs, it is not wise to divide the American forces and scatter them throughout Luzon and the adjacent insular region. The disturbances in China made it necessary to employ troops there whose services were needed in the Philippines, but now that the exigency has passed General MacArthur will be reinforced. He will soon have about seventy thousand men under his command, and will strengthen our position by occupying a smaller number of the outposts which have suffered from guerrilla attacks during the rainy season. It has been the occasion of much regret to

the Administration that in so many instances our troops were outnumbered by the insurgents at posts widely separated, and the policy of narrowing the zone of operations for a time will commend itself to all who have studied the situation. Now that the election has demonstrated to the Filipinos that there is to be no change in the attitude of the United States towards them, it is reasonable to look for a marked improvement in a very short time. Orders have been issued to delay the beginning of the transportation of the volunteer regiments to the United States, and Admiral Remey will co-operate with Gen. MacArthur in an aggressive campaign.

Nations of the First Rank

The appearance of the United States in the council of nations has occasioned some alarm in view of the tremendous resources at our command, and the latest election has been interpreted by Europe as an approval of the policy of expansion—as it undoubtedly is. The war with Spain introduced the United States to new duties from which the Administration refused to shrink, and which it has discharged with signal ability. The statement by a distinguished authority that the United States is easily first of the four great Powers has brought out some comparisons which support the claim. Great Britain's population is probably about 42,500,000; Germany's is supposed to be about 55,000,000; and the population of Russia (proper) was 94,188,750 in 1897. The population of the United States is 76,295,220, but in education and intelligence is far and away ahead of Russia. As measured by the ability to exert physical force, by the native industries and the natural resources, the United States, while she might not claim the first place which has been accorded her, is able to make a good showing in support of it.

Adopting the Metric System

The decision of the Russian Government to adopt the metric system of weights and measures leaves the United States and Great Britain the chief commercial nations which have not made this system compulsory. It is now in use by nearly two-thirds of the people living under Christian governments, and a very large proportion of the other third are at liberty to use it if they desire. Additional pressure is being brought to bear upon British and American legislators to induce them to conform to the practice of other nations. There is a bill now pending in Congress requiring the use of the metric system after a fixed date, and a number of scientific and other societies have recently urged its passage. At the latest meeting of the Institution of Civil En-

gineers in Great Britain the Government was urged to take steps for the immediate adoption of the metric system, and the Associated Chambers of Commerce recently took similar action. The drift of sentiment and the demands of trade are manifestly in the same direction, and it cannot be long before the metric system will be in general use throughout the world. One of the most efficient means to this desirable end is to teach all children in the common schools its practical use.

Salisbury's Supreme Satisfaction

Speaking at the Lord Mayor's banquet, last Friday evening, Lord Salisbury made the occasion memorable by his remarkable comment on the result of the election in the United States. It is not considered good taste for a Cabinet officer to speak of the internal politics of another country, and the Premier apologized for departing from the traditions of his office, but craved permission to express "the supreme satisfaction with which all of us have heard of what has recently taken place in the United States." He then went on to say: "We believe that the cause which has won is the cause of civilization and commercial honor. We believe those principles to be at the root of all prosperity and all progress in the world. Therefore we claim that we have as much right to rejoice as the distinguished gentleman [Ambassador Choate] who sits at my side." He also alluded to the hearty, friendly feeling displayed between Great Britain and the United States during the past year, and declared it to be one of the most gratifying circumstances of the year. These are noteworthy expressions, and mark the progress of the Anglo-Saxon in his conquest of the world.

Newfoundland's Election

While returns come in very slowly, there is no longer any doubt that the Liberals have carried the island by a large majority, that "Czar Reid," as the great contractor and promoter is called, is beaten at every point, and that the Bond Ministry and the Liberal policy will prevail for some time. Aside from the interest which almost everybody has felt in one of the most exciting elections ever held on this continent, the result concerns the United States quite as much as the elections in Canada. Newfoundland's population is comparatively insignificant, and her trade is not a matter of great moment, but she has many advantages to offer us, and has for years contended for a reciprocity treaty. The present Premier, Bond, negotiated such a treaty when Mr. Blaine was Secretary of State, but Canada protested against it so vigorously that the British Government refused to ratify it. One of the issues raised by the Liberals was the matter of reciprocity with the United States, and a vigorous effort will now be made to secure this.

Worthy Memorial to Admiral Philip

Admiral Philip was always interested in the enlisted men of the navy, and sincerely desirous that more attention be given to their religious welfare. Through his efforts money was given to erect a

magnificent building near the entrance to the Brooklyn Navy Yard as a Home for Naval Seamen while ashore on leave. He watched its progress with all the enthusiasm of a boy, kept it ever in mind, and laid it upon his heart. He did not live to see it completed; but for his sudden and untimely death he would have found some way to provide for its maintenance. It is necessary that something be done to carry on the work of this devout Christian seaman, and it has occurred to some of the most prominent men in civil and military life that the best way to accomplish this is to raise a fund of \$100,000 as a memorial to the Navy's "Great-heart," the interest to be paid to his widow during her life, and after that to be used in maintaining the Home which is under the patronage of the Naval Branch of the Young Men's Christian Association. It may safely be stated that no monument, memorial or recognition would be more in accord with the sentiments of the hero whom all Americans should be delighted to honor.

Coal Consumers Must Pay

The anthracite coal miners having been granted an advance in wages amounting to about ten cents a ton, the price of coal is increased by fifty cents a ton. Thus the consumer must pay all the expenses of the strike, and the additional amount paid the miners. There is a lurking suspicion that in getting control of the anthracite output the railroads have gone beyond their own special province and complicated questions of transportation. In the end it will be better for the country if transportation companies attend to their own specific work, and not attempt to compel the producers on one end and squeeze the consumers at the other. It will perhaps be remembered that when the coal strike was declared President Mitchell of the Union stated that it was the railroads, and not the producers, that were responsible; and it will be recalled that in the settlement the railroad managers were more in evidence than the operators. Prosperity means high prices, for the more people earn the more they will spend; but there is plenty of coal in the country, and no reason why it should not be sold at reasonable prices throughout the year.

Indians Embarrassed with Riches

The various Indian tribes in the United States now have to their credit in the national treasury \$33,317,955, on which annual interest accrues to the amount of \$1,646,486. During the last fiscal year \$1,507,543 was distributed in allotments, the individual amounts ranging from fifty cents to \$255. The total expenses of the Indian Bureau amounted to \$10,175,107, of which \$3,330,000 was for educational purposes. Since March 4, 1789, the enormous amount of \$368,358,217 has been paid out by the Government on account of the Indian service. After all these years there are still 57,570 Indians receiving subsistence, in whole or in part, from the Government. There can be no doubt that these large contributions are extremely demoralizing, not only to the Indians themselves, but to the whites who come in contact with them. Just as long as they are continued they will increase

Indian pauperism, scandal and crime; but what to do under the circumstances is a question which no expert is able to answer. The proposition which commends itself to many friends of the Indian is to set aside a definite sum for the support of Indian schools and divide the remainder per capita. There are now 250 schools conducted by the Government with varying degrees of success, but compulsory education is necessary in order to obtain the best results. The popular idea that the Indians are dying out is not in accordance with the fact, for it is asserted by those who should know that the Indian population of the United States has been very little diminished since the days of Columbus.

Basis Agreed upon in China

It is reported on excellent authority, but not official, that the foreign envoys in Pekin have agreed to the terms of a joint note to be presented to China as a basis on which to treat for a settlement of the difficulties. By its terms China must erect a monument to Baron von Ketteler, the murdered German ambassador, and send an imperial prince to Germany with an apology; must inflict the death penalty on eleven princes and officials already named; must pay adequate indemnities to states, corporations and individuals; must abolish the Tsung-li-Yamen and vest its functions in a minister of foreign affairs; must permit rational intercourse with the Emperor, as in all civilized countries; must raze the forts at Taku, prohibit the importation of arms and war material, and consent to ample legation guards; and must post proclamations throughout the empire for two years suppressing the Boxers. It will be noted that, as reported, the words "missionary" and "Christian" do not occur in the note. This will provoke opposition, and add to the delay in reaching a satisfactory settlement. China has counted on a disagreement among the Powers, and up to this time she has no reason to complain on that score.

From Conneaut to Avonmouth by Water

Conneaut, Ohio, is a new shipping port opened up by the Carnegie interests. The steamer Monk Haven has just cleared from there for Avonmouth, England, with a cargo of steel billets. She will go across the Lakes, through the Welland Canal, and across the Atlantic; and is the first vessel to carry steel products direct from the Great Lakes to Great Britain. The tide of imports of iron and steel into England has alarmed the principal ironmasters of the English midland counties, and they have recently made large cuts in their prices. In order to meet these cuts the American exporter must sell his goods in the English market for about one-fourth less than the price in the domestic markets. If it were not for the tariff, American goods could be bought in England and reshipped to Boston at a profit. In the end this can but produce unfortunate results. Our home market is the best in the world. A majority of the people believe it should be protected; but they have yet to devise some plan by which the consumer may receive the same protection afforded the producer.

THE BACILLI OF DEPRESSION

THE day may come when people who have depression of spirits, melancholia, "the blues," or any other name by which the disease is known, will be shunned as much as those who have diphtheria or any other contagious disease. Indeed, the world may become so far advanced that those infected with low spirits will be quarantined. A gloomy person can, in a single hour, send out enough germs of depression to infect a whole township.

Aside from what may be called hygienic reasons, it is underbred to go about moping and low-spirited; and when it is generally so considered, the habit will go the way of other bad manners. We have no more right to scatter gloom and melancholy upon our friends than to spill soup or coffee upon their clothing. There are those who would consider it rude to talk about their insomnia or indigestion, yet who do not hesitate to discourse upon their low spirits. In time we shall be ashamed to broach the subject. It was Henry Ward Beecher who said in preaching once upon this subject, in his characteristic style, that "he was willing to look at a parishioner's gangrened leg once, but he did not care to have it shown him every day."

Then, too, there are people who seem to think that melancholy is a mark of genius or an evidence of grace. There have been melancholy geniuses, but it is safe to say that there are very few exiled Dantes among the "blue" people we meet.

There are real troubles in the world, and those who bear them deserve our deepest pity. As a rule, however, these are the people who say least about their feelings. "The deeper the sorrow the less tongue hath it." But the victims of chronic depression, who, instead of shaking it off, talk about it, and "are never happy unless they are miserable," should be ostracized from good society. When these two theories obtain — that low spirits are infectious and underbred — we shall be spared many a tale of woe.

LET US REASON TOGETHER

ELSEWHERE we devote several pages to the publication of opinions by representative Methodists upon the subject of Higher Criticism. This is done after serious and prayerful consideration, with the sole purpose of giving information and shedding light upon the question, and with the hope of allaying the needless fear which exists and of helping our denomination to take a more advanced, reasonable and creditable position touching the whole matter. If Methodist journalism had done its duty, with more confidence in revealed truth, the confusion and misapprehension which have been manifest in some quarters would never have existed. Because ZION'S HERALD has insisted that the church should be advised concerning this important and permanent work, it seems to have been inferred by some that this paper invented, and was wholly responsible for, Higher Criticism. Religious journalism neither invented nor brought on Higher Criticism, nor is it able to stay its progress. But religious journalism never had a more

solemn or urgent obligation than to enlighten the church concerning the assured results of Higher Criticism. To this end we earnestly entreat our people to read the pages devoted to this subject, without prejudice and without fear. We have refrained from inviting the opinions of those who are known as radical advocates of Higher Criticism, and have confined our selection to conservative scholars, representative presiding elders, and particularly pastors who are successfully occupying our leading pulpits. Hundreds of others, who would have replied in the same general way, were equally worthy; but the limitations upon our space made a larger representation impossible. So specifically and luminously do these writers define Higher Criticism and its work, that any further word in this connection is superfluous; but we call attention to a few practical inferences:

1. In the light of these decisive opinions the time has fully come to suspend, and as far as possible to eliminate, the suspicion, hostility and uncharitable attitude which has manifested itself indiscriminately in some quarters against Higher Criticism and against those who appropriate wisely the truth it has revealed. It is one of the most painful, humiliating and in its essence most unchristian chapters of our recent history that some well-known Methodist ministers should maintain such an irreconcilable and malevolent spirit towards those brethren who are suspected of even the slightest sympathy with Higher Criticism. It is certainly not complimentary to any man's intelligence, whoever he may be, that he can be so inadequately informed that Higher Criticism has become a veritable bogey to him, and any reference to it is likely to throw him into a paroxysm of fear. It is tenfold worse when honorable and successful men in our ministry, or teachers in our theological seminaries, are subjected to censure and persecution simply because they possess the critical acumen and the manliness to accept the good fruit of devout Higher Criticism. In the light of a charity which "thinketh no evil," and for the credit of our beloved Methodism, let this suspicion, hostility, and unbrotherliness touching this question speedily come to an end. Let ministers acquaint themselves sufficiently with the facts to speak the truth in soberness and in love, or let them cease to condemn that about which they have no intelligent judgment or opinions.

2. The assured results of Higher Criticism are and must be accepted by Christian scholars. As we have so often said, we must learn to discriminate. Because a very small minority of higher critics have been reckless, destructive, and even flippancy in expressing their views, it does not follow that all higher critics must be condemned as of the same type. As our respondents so clearly state, there are two classes of higher critics. The majority are devout conservators of the faith once delivered to the saints. The consensus of opinion, the world over today, is in grateful support of the work done and the positions held by the great majority of higher critics. The light which these Biblical scholars have let in upon the Scriptures no man or group of men can extinguish, nor will any person desire to do so who has

come to understand the facts comprehensively. It is the important business of the leaders of the Methodist Episcopal Church to seek to apprehend the truths which Higher Criticism as a whole has revealed, and to adjust the church, with the least possible agitation and harm, to the situation. Can any one for a moment doubt what our open-eyed and open-hearted founder, John Wesley, would do with this body of new truth about the Scriptures if he were living? He was the most alert, progressive and catholic Biblical scholar of his age. Will not the Methodist Episcopal Church strive to maintain his scholarly and tolerant spirit? It is the supreme duty of Methodist journalism to acquaint the church with the facts in the case and to seek to dispel the fear which unwise defenders of the faith have implanted in so many minds. The position of leadership in Biblical scholarship was won by John Wesley, and it is a betrayal of a sacred trust for Methodism to lose this vantage-ground.

3. Let it be fully and decisively understood that Higher Criticism has not taken from the church a single verity of its faith. Many of our inherited notions of the Bible have been taken from us — and that is well — but not a single truth of the Christian faith necessary to salvation. The God of the Bible in His manifold wisdom and purposes is, in this scientific age, putting His truth into the crucible of criticism that He may lead the devout student and scholar to bring out things new and old, thus making His Word more reasonable, convincing and persuasive. Let the minister who holds the grand repository of new truth about the Bible which Higher Criticism has brought, go on in his work, thanking God for this unspeakable later gift, and continue to preach the Gospel of salvation as he sees it without let or hindrance. That is a very significant declaration of Rev. Dr. J. H. Mansfield — so long presiding elder, in the very centre of religious activities among us — who states, as the result of his personal observation: "I cannot see in our church work that our forces are divided on account of Higher Criticism. I find the preachers who are favorable to it as faithful, loyal, aggressive and evangelistic as those who oppose it."

We well remember when the theory of evolution was first propounded. Flying in the face of traditional notions, the church at large was shocked and affrighted. If evolution were true, the Bible would be overthrown. There ensued a panic especially among unthinking men in the church. Many ministers, who should have known better, ceased to preach the Gospel of salvation which they could apprehend, and devoted their pulpits to belaboring Darwin, Tyndall and Huxley, whom they never understood. At camp-meetings and dedicatory services some plumed knight-errant of traditional theology showed how easily he could demolish all advocates of the doctrine of evolution! Evolution then became the bogey. Timid children of the faith were unspeakably alarmed thereat. But that era of timidity and dismay passed away years ago, and we who have lived through it wonder now, as we did then, that the church could have been so exercised. A theory of evolution is now accepted by

Christendom at large, and the Bible came out of that crucible without so much as the smell of fire upon its sacred pages.

Again, when the new version of the Scriptures was published, strange as it now seems, it occasioned no little apprehension among believers. Of course, those who had come to accept the King James Version as verbally inspired, felt that the numberless changes in words, titles, versification and the like in the new version were violent and destructive. But the Revised Version, which came as a boon very largely from the real higher critic, in good time justified its right to a place as a more simple, modern and luminous bearer of God's own message.

So it is, so it will be, with Higher Criticism. The higher critic has justified himself and his work by giving us an unspeakably better and more correct apprehension of the Bible. The higher critic has brought us much that is of priceless value, and he has taken nothing from us that we really needed. The Christian world at large is gratefully recognizing his work. Shall the great Methodist Episcopal Church lag behind any longer? As an essential preparation for the Forward Movement, which we all so profoundly desire and seek, let us free our minds from this fright about Higher Criticism.

The Whole of the Matter

LAST week we gave expression to our burdened convictions that the Forward Movement was likely to fail because an expectation had been created that the general revival desired was to be brought about by some newly discovered process, and that the church, instead of seeking it in the way of individual effort, was occupied in looking vaguely for its coming. Rev. G. W. King, Ph. D., of Trinity Church, Worcester, who is conducting successful revival services in his own church, sends out of his heart the following letter, which contains the truth of the whole matter. We earnestly commend his message to every minister and church in our patronizing Conferences. He says:—

"I understand Mr. Cooper says the trouble in our churches is with the laymen. That is the suitable thing for a layman to say. Now let the preachers be equally generous, and say the trouble is with the preachers. Let the laymen blame themselves, and the preachers themselves, instead of each class blaming the other; then will mutual love prevail, mutual consecration follow, and our church be revived everywhere. May I suggest that I am daily growing in the conviction that the ideal revival work is a revival in every individual church conducted by the preacher and his people without any outside help whatever? My observation is that incoming brethren even, divert rather than help the spirit of a meeting, especially if they must be noticed and made prominent. The coming of a superior officer, as a presiding elder or Bishop, is always a help and no diversion. There is only one way for our preachers and people to learn to conduct a revival, and that is by conducting it. All union efforts and outside help are simply an attempt to shift responsibility, and can never secure the largest or best results. The individual church effort is hardest for all concerned, but its results are, also, best for all concerned. Oh, for a simultaneous revival in every

church, led on by the pastor and people of each church alone! Not till we get down to this basis of work can we possibly have the greatest results of our Twentieth Century movement. May God give us the love, the wisdom, the consecration, necessary for so great an undertaking!"

Unwise Journalistic Experiment

RELIGIOUS journalism is now making a new experiment—the publication, once a month, of a special magazine number. It began with the *Outlook*, was recently taken up by the *Congregationalist*, and now some of our Methodist papers have announced that they will publish such a monthly number. We believe it is not good journalism, and, will therefore, prove a mistake. The religious editor is not called to make a magazine or to enter into competition with such periodicals—but his work is to produce a religious newspaper. The best magazines have fallen into the hands of experts who are managing them with marvelous success. It is not possible for the religious paper, if it would, to compete successfully with these magazines. To bring out one superlatively attractive number during the month will inevitably lead to the depreciation of the regular issues, especially in the judgment of readers as a whole. This will prove a hazardous experiment especially where a paper is restricted in editorial force and resources, as is the case with a majority of religious journals. For these and many other reasons which could be given, we regret that the venture is to be made by the Methodist press. A wiser way, we are very positive, is to make every number as near the best as is possible.

Struggle in Massachusetts Cities

THE French have an excellent word, *lutte*, meaning wrestling, or struggle, with which they characterize the temperance reform. The struggle is now on in all the 33 cities of Massachusetts, where there will be a vote next month on the question of the sale of intoxicating liquors for a year after the first of May, 1901. This struggle will be watched from afar. Every success or failure in these elections is noted and chronicled the world around. Whatever may be the home estimate of these elections, it seems to be assumed, even in distant lands, that we in the old Bay State are taking a large part in solving the municipal problem concerning the liquor traffic. Citations are to be found in all civilized lands respecting these annual elections and their outcome, in Cambridge, Quincy and Chelsea, and sometimes other cities.

Methodism acts a large part in this struggle, and must continue so to do. Our pastors and laymen are often among the foremost in the conflict, aiding by voice, by pen, and in every way. Such assistance was never more needed than this year. The pointed declarations of our church, and the special peril threatening our congregations in the existence and operation of the saloon, both call for marked activity in these elections.

In fifteen of the cities, where we have 52 churches, there are definite and virile organizations for no-license work. If each of our churches has a temperance committee of at least three, besides the pastor, here is a body of more than two hundred active Methodists, which can be of incalculable value in pushing the campaign, and which is most heartily welcomed and is thoroughly needed to engage in every part of the necessary activities.

In fourteen of the cities there is no organ-

ization for no-license, or none with any power. These cities rejoice in just a hundred Methodist churches, and, with pastors and temperance committees, a total of four hundred brave and enthusiastic temperance advocates, who ought to be all ready to jump into the field and do something. What can be done? Much, and one thing is now suggested:

In each one of these unorganized cities there can be at least two campaign meetings. Let some pastor invite the other pastors of our church to his study for a prayerful and pointed discussion of the local conditions. Then, in some vestry, let the several temperance committees meet with the pastors, and in the name of the church and its beloved Lord, plan and adjust a campaign against the saloon. If nobody else does anything, let our churches at least make an earnest and heroic effort. But everywhere others will be found who will take hold and toil most efficiently. All Epworth Leagues, Christian Endeavor Societies, and Baptist Unions are urged to active service in this direction, and not infrequently Catholic societies render valuable help. Friends of the movement will arise to help as soon as somebody starts.

It would be a notable campaign, and make for righteousness, if the Methodist churches in all these cities—159 in number—would throw themselves, with a holy abandon, into an effort to remove the saloon from this great constituency.

Prof. Herman Volrath Hilprecht

PROF. H. V. HILPRECHT, of the University of Pennsylvania, who has just returned from his excavations at Nippur in Asia Minor, brings with him inscribed tablets supposed to be 7,000 years old. The library to which these tablets belonged is said to have been lost about the time of Abraham's exodus from Ur. Dr. Hilprecht was already a noted Assyriologist when a few years ago he assumed charge of the researches on the site of the ancient city of Nippur. His discovery of these oldest written records of human civilization will crown him with an enduring fame. He said to a press representative: "As to the length of time required to make a complete exploration of the ruins, the government part of the temple might be done in the next ten years. To explore the enormous treasures it contains a hundred years would be little enough. The longer he continued these explorations the more these enormous excavations made by him and the German and other explorers looked like little mouse holes in the ground when compared with the immensity of the place." Nippur is situated seventy miles south of Bagdad, nearly east from the margin of the Afej swamps, which are inhabited by troublesome Bedouins. The Turkish Government has given Dr. Hilprecht and his fellow explorers all necessary protection. Former discoveries, although not so valuable, were made by savants of the University of Pennsylvania in the same field at odd times since the first expedition was sent out by the University in 1888. The tablets, which will soon find a resting place in the archaeological museum at Philadelphia, will, says their discoverer, materially affect our knowledge of Babylonian life and of the Bible as related thereto.

Professor Hilprecht was born in Hohenherxleben, Germany, July 28, 1859. He studied theology, philology and law at the University of Leipzig. He has been for some years curator of the Semitic section of the Museum of the University of Pennsylvania at Philadelphia. He has made numerous contributions to Babylonian and Oriental chronology, history, philology,

archaeology and palaeography, reconstructing particularly the earliest chapter of Babylonian history and civilization.

Settled vs. Itinerant Ministry

THE Congregationalist of recent date notices the removal of the "time limit" by the late General Conference as proving the "waning" of the itinerant system. Undoubtedly, with the more thorough training of our ministry, and the more settled conditions of our societies, longer pastorates are both possible and profitable. But our neighbor is doubtless aware that a time limit of the pastorate, whether of two, three or five years, was never an essential part of the itinerary. Indeed, for more than twenty years of Methodist itinerary no such limit existed. And now whatever has been regarded as fundamental to the itinerary is still retained, namely, the surrender by the pastor of his right of choice of his field of labor, and of its right of choice of pastor by the society, and the appointment of pastors by the officer appointed by the whole church. Ministers and churches have always had, and still retain, the right to represent their own needs, wishes and preferences in the matter of appointments, but both yield the right of appointment and removal to the general church authority. All that was ever essential to the itinerary, therefore, remains intact.

As a result of the tabulation of the number of sixth-year appointments made in the 56 Fall Conferences, including over 8,000 ministers, it appears that in sixteen there were no sixth-year appointments; fourteen report one, seven report two, four report three, one reports four, making a total of forty-four sixth-year appointments, or twelve less than an average of one in the fifty-six Conferences.

We may safely say that, with the removal of the time limit, the Methodist itinerary affords the freest, most flexible, and most easily adjustable system of pastoral supply to be found in the world.

THE BROWN CHAIR

THE abuse of pockets is unquestionably a male vice, an inherent fault of the sterner sex, which manifests itself contemporaneously with the advent of pockets in boyhood, continues — though occasionally in an abated form — through manhood, and rises again to boyish extravagance in old age. Very little difference, as a matter of fact, will be found between the contents of a boy's pocket and his grandfather's; indeed, second childhood may be even worse than first childhood in this respect. What mother has not had repeated occasion to marvel at the capacity for odds and ends of her boy's pockets? And who could more feelingly testify than she to their incongruous misuse? But if reverential respect permitted such rifling, I doubt if the same mother would not stand even more aghast at the disgorgings of grandfather's pockets.

The Brown Chair pleads guilty to being a man of middle age, in whom the abuse of pockets has not even temporarily abated. Having occasion to go in town the other day somewhat hurriedly, he remembered — when too late, of course — that he had asked his wife, the evening before, to mend his house-coat, and had forgotten to take things out of the pockets. "Things" is a comprehensive word, but none too comprehensive, I am sure, for the contents of those pockets. One does, as a matter of course and of convenience, accumulate a vast amount and variety of portable property in

the pockets of one's house coat. At the moment of consignment one intends, of course, to transfer each several article to some more static, permanent, and suitable abiding-place; but so spacious are well-stretched pockets, and so short and corruptible the memory of man, that in hardly any instance where such resolve has possessed the masculine mind, has it ever been put into execution.

The result is that the pockets of a man's house-coat, in the course of time, become little less than a peripatetic junk-shop. No eye other than his own should ever be witness to their final disgorging — especially no feminine eye, to whose delicate sense of neatness, propriety, and order such an incongruous assemblage of stuff must surely be abomination.

* * *

It was through careless neglect to put this conviction into practice that my humiliation overtook me. I anticipated a bad quarter of an hour after reaching home in the evening, and in this I was not deceived. The faint hope that my wife might have forgotten to mend the coat faded away utterly when I beheld upon my study table such an ingeniously displayed and indescribable mass of relics as would have delighted the soul of a collector of antiquities. My wife came softly in and stood silent while I surveyed the incredible exhibit. Apparently, the utter dismay, humiliation and contrition depicted upon my countenance and pitifully expressed in my very attitude, disarmed any purpose she might have cherished to add a verbal rebuke to the lesson I had received; for after watching the play of my face for a moment, she mercifully withdrew.

Sadly and shamed-facedly I gathered up the rubbish my wife had thus silently condemned, swept it into the waste-basket, carried it out into the shadows of the garden and buried it. I have no heart to enumerate the things thus summarily disposed of. Every man knows what they were. Every woman who has, or has ever had, a husband with a house-coat, knows the utter worthlessness and superfluity of the whole collection. Yet it represented the careful and really conscientious accumulations of a year or more on my part, and was honestly conducted as an exercise in household economy. Alas! it would seem that one cannot always risk being led astray by a perfectly legitimate and inwardly approved motive.

* * *

My experience in this matter leads me to think that, perhaps, the abuse of pockets by the masculine sex so greatly exceeds their proper and legitimate use, that it might be well to urge their abolition. Personally I am sure that I shall never wholly escape the confirmed habits of a pocket-abuser; and if I am always to be held to strict account for it, I would much prefer to dispense with pockets altogether. I suppose a man might, on a pinch, habitually carry his handkerchief in the bosom of his waistcoat, as he does at evening functions; and as for his money, the fewer facilities he has for carrying that about with him, the better. My wife, I am convinced, would agree with me in these conclusions, to which a long course of plenipocketed experience has, seriously, brought me.

* * *

But my masculine readers, I am sure, would be out of patience with me if I should make no attempt, at least, to say a word upon the feminine abuse of pockets — slight, comparatively, as it is. Well, then, being thus incited, I will say that I think the chief abuse of pockets by women lies in an utter failure to apprehend their true function — which, if I mistake not, is the

combination of carrying capacity with ease and convenience of access. A woman's pocket is an insignificant affair, to begin with, and is invariably located where it will be of least functional availability. It reminds me of a bodily organ or member that is in gradual process of de-volution through disuse, like the vermiform appendix in man, or the elongation of the cervical column in apes. If it is abusing a pocket to over-use and distend it, why is it not equally so to contract and sequestrate it by disuse? Shall a man be condemned for the ease and frequency with which he avails himself of the normal function of a pocket, while a woman goes blameless for the difficult and infrequent exercise thereof, whereby the feminine pocket is gradually becoming extinct?

But why dispute over the matter? May we not amicably conclude that neither sex is blameless in respect to pockets — men simply going to one extreme of abuse and women to the other? This would certainly settle the question, so far as it is a matter of any feeling between the sexes; and as to the purely ethical aspect of the case, I think we shall have to be content with admitting that, although it is theoretically wrong to abuse, one way or the other, so helpless and serviceable an article as a pocket, practically we shall continue to do so until, along with other angelic qualities, we don the robes of a higher and less dependent state of being.

BROWN CHAIR.

PERSONALS

— Bishop Foster and daughter will soon go to St. Augustine, Fla., for the winter.

— Hon. George O. Robinson, of Detroit, made a pleasant call at this office last week.

— Mrs. Margaret May Hunt, widow of the late Dr. Sandford Hunt, of blessed memory, is dead.

— Prof. W. F. Whitlock, of Ohio Wesleyan University, Delaware, Ohio, is bereaved in the death of his estimable wife.

— Rev. N. T. Whitaker, D. D., of Mt. Bellingham Church, Chelsea, has been selected as teacher of the weekly Union Bible Class of Lynn, representing all the evangelical churches.

— Rev. Charles H. Yatman, the noted evangelist, held a short series of Twentieth Century Forward Movement meetings in Epworth Memorial Church, Cleveland, O., Nov. 9 to 14.

— Our exchanges contain highly complimentary references to the addresses which Dr. W. F. Oldham, the assistant missionary secretary, is making before the Annual Conferences, preachers' meetings, and churches.

— Dr. Edgar James Banks, recently United States consul at Bagdad, has been chosen director of the proposed expedition to excavate Mugheir, which is supposed to be Ur of the Chaldees, where Abraham and Sarah were born.

— Charles M. Hays, elected president of the Southern Pacific Railway at a salary of \$55,000 a year, commenced work twenty-seven years ago for the road at \$40 a month. In what other country would such a rise on sheer merit be possible?

— It is said of President Gilman, of Johns Hopkins University — and greatly to his credit — that he studies sociology not from books alone. He believes in seeing actual conditions, and is thus no stranger to the poorer quarters of Baltimore, whither he goes often with notebook, open purse, and many a kind word.

— Surely an old student of our School of Theology penned these words, which ap-

pear in the *Michigan Christian Advocate*: "ZION'S HERALD speaks of the death of a noble woman known to a large number of our Michigan preachers. Hundreds of former students at our School of Theology will read, with moistened eyes and tender regret, of the close of the earthly life of Miss Nettie Bly."

— John D. Rockefeller has given his check for \$10,000 to the new Medical College of Ohio Wesleyan University.

— Rev. W. W. Ogier, of Calais, Me., member of the General Missionary Committee for the First District, is in New York this week attending to his official duties.

— That is a thrillingly interesting letter which we publish elsewhere from Miss Gertrude Gilman, of the W. F. M. S., in which she describes her experience while a prisoner in Pekin.

— Bishop Hargrove of the Methodist Episcopal Church, South, has made a gift to Vanderbilt University of \$6,000 as a thank-offering to the twentieth century educational movement of that church.

— Rev. John H. Miller, Ph. D., formerly of the Pittsburg and Erie Conferences and recently of Jacksonville, Fla., has been transferred to the West Virginia Conference and stationed at First Church, Parkersburg, W. Va.

— *Tidings from Japan* says of Bishop Moore's first work in that country: "If the Bishop's manner and methods in his first administrative acts in Japan are any index of the future, he will capture every missionary heart."

— We are gratified to note the encouraging results in the pastorate of Rev. Liverus H. Dorchester at People's Temple, this city. The tide is surely turning in favor of this church. The pastor is preaching on Sunday evenings to a congregation varying from twelve to fifteen hundred.

— We are not surprised to note that John J. Tigert, Jr., son of Dr. J. J. Tigert, editor of the *Methodist Review* of the Church South, won the \$50 prize offered for the best entrance examination in Latin and Greek at Vanderbilt University. This reminds us of a wise saying attributed to his father in a recent address to the effect that "old men should read new books and young men old books."

— Rev. Julian S. Wadsworth, of Stafford Springs, Conn., in a letter written Nov. 7, says: "We are rejoicing this morning over the splendid victory of yesterday. Joel H. Reed of my church (reserve delegate to General Conference) elected to the Legislature; Richard Yates, my brother-in-law (delegate to General Conference), elected Governor of Illinois; William McKinley, our Methodist President, re-elected to his high office."

— On the evening of November 8, in Saratoga St. Church, East Boston, Mr. Chester W. Allen and Miss Marie C. Brown were united in marriage by Rev. Charles A. Crane, D. D. Mr. Allen is the only son of Mr. Willard S. Allen, and grandson of the late Rev. Dr. Ralph W. Allen, of revered memory. He graduated from Brown University in '97. A reception at the home of the bride's parents on Lexington St. was given after the ceremony, about four hundred guests being present.

— President McKinley, in making a brief stop at Salem, O., on the way from Canton to Washington, after his election, said, with much feeling: "I can only ask of my countrymen their sympathy and support in the solution of the great problems that rest upon the United States, and I am sure that all of us will humbly petition the guidance of that Divine Ruler who has never failed this Government through all its vicissi-

tudes from its beginning to the present hour."

— Rev. I. H. La Fetra, of Santiago, Chile, who has been in Southern California several months because of a severe attack of bronchitis, has recovered sufficiently to warrant his return to the work which he has directed for so many years with such success. He will leave from New York in a few days. He spent several days in Boston last week.

— We learn incidentally that Bishop Cranston, who presided at the Blue Ridge Conference during its recent session at Clyde, N. C., preached memorably impressive sermons on Sunday. At the morning service the people in the surrounding country assembled in such great numbers that the little church could hold only a small part of them. The Bishop, unwilling to send any away unblessed with the truth, left the church and went out into the open fields where all could hear. The people sat in groups, as in that olden time on the mountain side, and literally fed on the Word as it was preached. So hungry were they for the Gospel that the Bishop gave notice that he would preach again in the evening, as he did to a great host. Long will that people remember and talk about the "great sermons" which they heard on that Conference Sunday at Clyde, N. C.

BRIEFLETS

The Bureau of Conference Entertainment of the New England Conference has decided upon Spencer as the seat of the next Annual Conference.

There is so much unjust criticism in this world that it is comforting to know that our lives will at last be judged by one who is not biased and who never makes mistakes.

"Only the Master shall praise us,
And only the Master shall blame."

The *Michigan Christian Advocate*, in noting the election of Hon. Aaron T. Bliss as Governor of Michigan, says: "With a Methodist in the President's chair, and another in the Governor's seat, the followers of Wesley cannot complain of being slighted."

Now that the absorbing presidential campaign is settled, will not our ministers give immediate attention, by personal effort, to securing new subscribers for ZION'S HERALD?

We hear expressions of hearty approval over the assignment of Bishops to our patronizing Conferences.

Rev. Dana Cotton, of Rumney, N. H., with a membership of less than one hundred, sends ten new subscribers with remittance for the same. This fact shows what any minister who really sets about the work can do in securing new subscribers.

The presiding elders have appointed Rev. J. H. Allen, Ph. D., of East Weymouth, to the chairmanship of the board of examiners in the New England Southern Conference made vacant by the transfer of Rev. C. W. Holden. The date for the November examinations will occur Nov. 27. The candidates should correspond at once with the chairman, indicating the examinations which they desire to take at that time.

We are gratified to announce that Bishop Thoburn will be in Boston, Dec. 3 and 4, to preside over and direct a conference of ministers and laymen who will meet to consider

the Forward Movement and the Twentieth Century Fund. The Boston Preachers' Meeting has arranged for this conference, fuller particulars of which will be given later.

The next meeting of the Boston Methodist Social Union is to be a star night, as three Bishops are to be present — Bishops Joyce, Cranston and Hamilton — and it is also Ladies' Night. We advise those who desire to attend to secure their tickets, which are now on sale, at the earliest moment.

It is probable that more new features in education have been introduced into Lasell Seminary during the last twenty-five years of its history than in any other institution of learning. Many years ago Dr. Bradon insisted that the pupils at Lasell should be instructed in law, in general business principles and practices, in cooking, dress-making, sanitary science and successful home-making. Harvard University gets considerable credit for having made French and German equal to Latin and Greek. Lasell put the four languages on a par five years before Harvard did it!

Rev. Dr. J. M. Avann, the aggressive presiding elder of Toledo District, Central Ohio Conference, in "Circular Letter No 1" to his preachers, makes a very gratifying showing of the work done on his district for the year just closed. There was a net gain in members of 702, of Sunday-school enrollment 786, and a substantial increase in pastoral support and in the benevolences.

There seems to be more than the usual interest in the No-License campaign in the Massachusetts cities, which will vote next month. The forces in Brockton, Cambridge, Chelsea, Everett, Fitchburg, Haverhill, Holyoke, Malden, Medford, Pittsfield, Quincy, Salem, Taunton, Waltham, Woburn, and Worcester appear to be very well organized, and are at work in various lines, with good promise. Among novel features this year are a prize contest among the school pupils of Cambridge, where essays will be offered on the theme, "What No-License Does for Cambridge;" in Haverhill, where young people's rallies will be held in the several wards; and in Pittsfield, which has started a monthly paper in this interest. The city temperance vote of last year, which exceeded 108,000, ought to be rather larger this year.

It is evident, from letters received from several faithful ministers, that the friends of ZION'S HERALD will need to look after its interests or it is likely to suffer. One minister writes that he is invited to act as agent for another paper, with a generous financial proposition; another writes that an agent of the *Christian Herald* of New York is making a persistent canvass among the families of his church, and actually applied to him for names of his members who might be persuaded to become subscribers. Against such competition as this ZION'S HERALD must rely upon the ministers, its owners, for protection. Let it be remembered that this paper is managed wholly in the interest, financially, of the worn-out preachers and their families connected with our patronizing Conferences; and every new subscriber helps to enlarge the amount to be divided each year. During the present management over \$30,000 has been given to these honored beneficiaries. Unless the pastors make the matter of securing new subscribers a personal and permanent obligation and privilege, it will be impossible to continue these annual dividends. Will not our ministers protect their own and their brothers' interests?

Higher Criticism -- What It Is, and What It Does

THE important and decisive opinions of representative Methodists here-with grouped were received in reply to the following specific inquiries addressed to each respondent by the editor:—

With the hope of removing some of the prejudice and conscientious apprehension which exist in certain circles of the church relative to the purpose, work and results of Higher Criticism, will you please answer, as briefly as possible, the following inquiries?

1. What is your definition and interpretation of Higher Criticism?

2. In your judgment, what is its influence upon Christian thought and life?

As the opinions of many are requested, please do not exceed one hundred words in your response.

President W. F. Warren

Boston University.

Higher Criticism is that activity by means of which learned *Kritai* (judges) endeavor to ascertain the exact truth respecting the authorship, age, and traceable modifications of inherited literary productions. Thus higher critics have been at work for generations upon the writings currently ascribed to Shakespeare, Dante, Plato, and the rest. Its tendency is: (1) To guard against the rise of false theories on any of these points. (2) To correct errors that may in any way have become current. (3) To heighten men's confidence in those writings which, after subjection to all the tests that truth-loving minds can apply, stand generation after generation and age after age. (4) To prevent redactors from "adapting" the writings of honored authors from time to time to new and foreign purposes.

Higher Criticism has rendered most important service to Christian thought and life. But for it the Pseudo-Isidorean decretals of the papal church would never have been shown to be the mendacious forgeries which even Roman Catholic theologians now admit them to have been. But for the higher critics our Bibles would still contain the story of "Bel and the Dragon" and the other apocryphal books that were in the Bible of Augustine, and Abelard, and Alfred the Great, and that are still found in every Roman Catholic Bible. In fact, every modern defender of the Mosaic authorship of the Pentateuch is as truly a higher critic as the man who tries to show that Moses wrote no part of it. Richard Watson was a higher critic so far forth as he endeavored to defend the pre-Solomonic antiquity of the Book of Job, and Professor Sayce is a higher critic in trying to show the *ex post facto* character of some of the supposed predictions of Daniel. Surely it is time that this term should be understood and employed with some discrimination.

President J. F. Goucher

Woman's College, Baltimore, Md.

"Higher Criticism" is an unfortunate term, intended to designate inquiries which, assuming the correctness of the text, are concerned with writings as a whole, dealing with their origin, history, authenticity, character, etc., as literary documents. It is common sense applied to interpretation; and within its legitimate sphere, when reverently used by consecrated scholarship, it is of great value in coming to a correct understanding of the Bible. As not infrequently misused, it reveals zeal without knowledge, and ministers to the pride of

the speaker rather than to the edification of the hearer.

Chancellor J. R. Day

Syracuse University, Syracuse, N. Y.

1. Higher Criticism as distinguished from destructive criticism is the scholarly study of the Bible in the light of all knowledge by the scientific method. It is the use of the *a posteriori* instead of the *a priori*, the inductive in place of the deductive. It is in contrast with the old theological method which assumed God and the kind of inspiration the Bible contained and proceeded to prove it from the Scriptures. The modern method assumes nothing. It critically examines the Bible to find what it is and what it contains, and teaches what it finds. It is the divine right of the human mind.

2. The effect of Higher Criticism upon the church will be harmful and disturbing in quite a considerable degree for a time. The faith of many will be destroyed. This has happened in every great revolution of thought and every great reformation. The discoveries in science now fully conceded and undisputed, which seemed to conflict with the Bible and were opposed to wrong interpretations of the Scriptures, have had this effect. The greatest danger to be feared, however, is from pharisaical intolerance. Ultimately the reverent and conscientious discussions of Higher Criticism will strengthen the faith of the church and compel the belief of unbelievers. They promise the largest results with intelligent, inquiring minds which no longer believe *ex cathedra*. The Bible will stand it, and, when uncovered of rubbish and cleared of ignorant misconceptions, will be recognized more fully than ever as the Word of God, the guide of man.

President B. P. Raymond

Wesleyan University, Middletown, Conn.

The Higher Critic asks concerning any section of Scripture — Who wrote it? When, where, and why, was it written? The answer to these questions shows how the Divine message came, and helps to determine the meaning of that message. It is probable that the result of this research will disturb the peace and shake the faith of some; but this will be temporary. The whole scheme of thought as it moves on from Abraham to the later prophets will be seen to lead to Christ. Secondary matters will fall into a secondary place. Jesus Christ will become more conspicuous in the Scriptures and in the thought and life of the age.

Rev. C. W. Gallagher, D. D.

Loyola Seminary, Auburndale, Mass.

Biblical Higher Criticism is an historical, literary and archaeological investigation into the origin, date of composition and authorship of the various books and parts of books of the Sacred Scriptures. It seeks to accomplish its task in strict regard to those laws of criticism that are observed in determining the authenticity and genuineness of other documents. It aims only to learn the truth.

In my judgment, the general effect at the present time of the discussion of the subject is unfavorable to Christian thought and life, for three reasons: First, comparatively few of the ministry or laity have any adequate knowledge of the subject; secondly, higher critics themselves have not yet arrived at a final agreement on some of the most vital points; thirdly, all views, however widely apart in their assumptions and

conclusions, are included under the one-term, Higher Criticism. In the end, undoubtedly, the results of the work of Higher Criticism will be favorable to the thought and life of the church.

Principal W. R. Newhall

Wesleyan Academy, Wilbraham, Mass.

1. In its broadest sense the Higher Criticism means the application to religion of the critical methods now employed in literature and science. It is an inevitable attempt of Christian scholarship in this generation to give a more intelligible answer to every man that asketh a reason of the Christian's hope.

2. This compels a revaluation of Christian evidences, to the furtherance of what is rational and spiritual. Those to whom new definitions are chronologically impossible are troubled, but will not be moved. Youth finding the same methods of inquiry in the church as in other departments of life will the more easily come into the knowledge and love of the truth as it is in Jesus.

Rev. J. H. Mansfield, D. D.

Presiding Elder Cambridge District, New England Conference.

I understand Higher Criticism to be the study of the contents and authorship of the books of the Bible. This study takes a wide range as to traditional views commonly held, the sources of information of the writers of the books, the confirmation of Bible history by archaeology, and the time when the several books were written. This is a legitimate study when reverently carried on. It has to do with the form of revelation rather than with the authority, doctrines, and inspiration of the Holy Scriptures. We need not fear to know all that can be known concerning the Bible. We only fear destructive criticism.

I cannot see in our church work that our forces are divided on account of Higher Criticism. I find the preachers who are favorable to it as faithful, loyal, aggressive and evangelistic as those who oppose it. The membership of the church is not greatly disturbed by the discussion now going on. The call is now for ministers to fill our pulpits and pastorates who, in God's help, can bring men to the knowledge of saving truth.

Rev. W. T. Perrin, Ph. D.

Presiding Elder Boston District, New England Conference.

Higher Criticism, if it be what it ought to be, is, as I understand it, the candid and reverent inquiry by qualified scholars into the historical and literary features of the documents composing the Holy Scriptures. As such I believe it ought to be cordially welcomed by all lovers of the Bible. Such an inquiry, so conducted, will be stimulating to Christian thought and helpful to the Christian life.

Higher Criticism, however, is out of place in the pulpit, has but little to do with practical godliness, and is yet so young that its immature conclusions are not to be hastily accepted.

Rev. E. R. Thorndike, D. D.

Presiding Elder Lynn District, New England Conference.

So far as I have observed, advanced theology, when accompanied with advanced spirituality, or Higher Criticism with higher Christian life, does

no harm, but works for a truer appreciation of the Bible, the establishment of believers, the promotion of intelligent, consistent Christian life, and appeals persuasively to those who have not fully accepted Jesus Christ as their Lord and Saviour.

I think there is but little said in the pulpits of Lynn District about Higher Criticism. All that I have heard has been by those who imagine it something dangerous, and by their railing against it may incline some of our laity to surmise there is less regard for the authority of the Bible as rule and guide of life than is desirable or true.

Rev. O. S. Baketel, D. D.

Presiding Elder Concord District, New Hampshire Conference.

I understand Higher Criticism to be a critical examination, by evidence, internal and external, of the genuineness, authenticity and integrity of the books of the Bible; studying it from a literary, historical or religious standpoint. If the book is not true, or if it is weak in any of its joints, the sooner we find it out the sooner we shall know what we have on which to build our hopes.

The chief fear is, that it may lower the standard of some of the great doctrines, such as the new birth—that conversion will largely become a human thing. If we maintain a strong Christian experience, no matter how critically the critics may criticise, we need not fear. When they have searched the depths, God's truth for a lost world will remain. Let the miners and explorers continue.

Rev. T. F. Jones.

Presiding Elder Rockland District, East Maine Conference.

1. Higher Criticism is that careful, exact, critical study of the Bible in its original expression, with all the possible lights of history, literature, philology, and science focused upon it that shall enable the student most clearly and completely to get at the radical value and essential truth of our Sacred Book. Its object is to discover the gems of truth which the Bible as the Word of God contains, and to point out the difference between them and the matrix of human setting that enfolds them—to distinguish between parable, or myth, or allegory, or poem, or historical incident, and the essential doctrine for the practical and invaluable benefit of man that these are given to illustrate.

2. The influence of Higher Criticism upon Christian thought and life can but be, in the long run, beneficial, for it seeks only after truth. Its findings must tend to purify and ennoble Christian thought, and to give a clearer and more intelligent apprehension of the Christian life.

Rev. W. R. Clark, D. D.

Cambridge, Mass.

Christian Higher Criticism reverently studies the Bible by an induction of its facts. For example, it claims to find in the Pentateuch evidence of its being the accretion of centuries instead of the sole production of Moses; in the book of Isaiah that its different parts were written in two separate periods of Jewish history, by two authors. This no more implies the untrustworthiness of these books than the discussions on the authorship of the Homeric epics and the Shakespearian plays depreciate those monumental works. It sees in the contents of the Bible itself the nature and design of Divine inspiration, and relates to the human element the discrepancies and crudities found in the sacred writings, instead of nervously trying to twist

them into the dicta of an infallible mind. Through this inductive method the Bible is being clarified and brought nearer to the hearts of men by its greater naturalness, perfect reasonableness, and its brighter views of God and human destiny.

Rev. S. Parkes Cadman, D. D.

Metropolitan Temple, New York City.

Higher Criticism is an elastic phrase, capable of varied meanings, and difficult to strictly define. My interpretation of it regards it as a necessary process of reverent, constructive, legitimate, and Christian scholarship, which has come upon us in the providential order of God to show forth the Holy Scriptures by an exposition which makes them an increased power for all time.

This is the point of transition, when estimates are difficult. But the smoke of conflict, if slowly, is surely clearing, and the assured results begin to appear. Mistakes have been many, but no vital principle of the Christian faith has been for a moment endangered, many difficulties created by former human theories have been removed, certain neglected provinces of divine truth have been re-appropriated, and the great revival of spiritual and ethical Christianity, to which I humbly believe the blessed Spirit of God is now leading us, could not have been achieved without this preliminary pioneer work.

Rev. John Galbraith, Ph. D.

Bromfield St. Church, Boston, Mass.

1. A definition of Higher Criticism would have to include the higher critic. The preacher who retranslates a text is a higher critic. So is he who would destroy the supernaturalism of the Bible. Generally speaking: Higher Criticism is an attempt to find the mind of the Spirit in the Holy Scriptures. In this attempt dates, documents, authors, compilers, etc., must be studied. But these are only means toward the great end—God's thought in His Word.

2. Where Higher Criticism is understood, its influence upon Christian thought and life is good, and only good. But there is a widespread misunderstanding of it. One class hails it as a destroyer of the authority of the Bible; another class hates it for the same reason. Both classes fail to perceive that Higher Criticism does not antagonize the Bible, but only seeks to revise human theories concerning the Bible. And on both classes not Higher Criticism, but the misunderstanding of it, is very harmful.

Rev. S. McLaughlin, D. D.

St. Paul's Church, Manchester, N. H.

The constructive and conservative Higher Critics, in the noble effort to find the pure text and real authors of the books of the Bible, manifest an incisiveness and critical acumen which display no ordinary scholarly ability; and besides, these critics view the subject with becoming seriousness, and are by no means flippant, irreverent, or dogmatic, but in a patient, honest spirit seek to get at facts, and thus help to a true exegesis of the Sacred Volume which must be helpful to Christian life and thought. All hail to such devout and scholarly criticism and critics!

Chaplain D. H. Tribou, U. S. N.

Navy Yard, Charlestown, Mass.

I understand that the Higher Criticism concerns itself with the substance of the several parts of the Bible, placing special emphasis on the dates, authorship and historical setting. It is a most unfortunate

term for a most valuable contribution to Christian Evidences, and has needlessly antagonized many good people because of its unhappily chosen adjective.

I have but a limited acquaintance with men who are recognized as higher critics, but in no other school of thinkers have I known so large a proportion who were more thoroughly imbued with the spirit of the Master or more zealously active in their endeavors to impress His image on the hearts of men.

Rev. Franklin Hamilton

First Church, Boston.

W. Robertson Nicoll answers this question well. He suggests:

1. Higher Criticism is the processes and the results of the latest scholarship in the study of the dates, authorship, and compositions of the Biblical books. It is vivified, often, by over-confidence and a disbelief in the supernatural. Nevertheless it is a righteous, a necessary, and a beneficent work. What minister can be said to be equipped for his work without it?

2. The critics have removed great stumbling-blocks in the way of belief. In many instances they have cleared the path for the evangelist. They have taken their part in the extension of the kingdom of God. In the end their work will build up the people of God in the most holy faith.

Rev. William J. Haven, D. D.

Secretary American Bible Society, New York.

1. I understand Higher Criticism to be an investigation of the authenticity, arrangement, historical setting and relative importance of the various books of the Holy Scriptures, especially, at the present time, of the Old Testament, and the application to this divine literature of the general principles of criticism commonly applied to other literatures.

2. All honest investigation of this kind must be of value to Christian thought and life. Many conclusions, no doubt, will be reached that will be at variance with pre-conceived opinions, and many positions reached must be tentative. The Bible, however, will be entirely able to defend itself, and I have no question but that there will be great gain to the Christian Church and to the thoughtful world at large from this general, and in most quarters reverent, discussion of the claims and value of the inspired Scriptures.

Rev. Luther Freeman

Chestnut St. Church, Portland, Me.

Much of the apprehension found among our good people concerning the effect of the Higher Criticism is due to the misleading nature of the word "criticism." Matthew Arnold defines literary criticism thus: "A disinterested endeavor to learn and propagate the best that is known and thought in the world." That more exhaustive scientific study of all facts as to the origin, literary character, date and authorship of the books of the Bible, which is called "higher criticism," is constructive, not destructive. It aims "to learn and propagate the best." As the friend of truth the Higher Criticism is the friend of the Bible.

Many good results are already seen. The Bible is being studied in a more candid, earnest way than ever before. We are not resorting to humiliating devices in attempting to reconcile scripture with scripture or with science or philosophy, but we are asking for the real substance of the message these men of old have to give us. Acquaintance with the facts now within reach of even superficial students gives us a perspective that reveals the real message. We

make no attempt to defend the faulty ethics or false science of primitive peoples; we take the particular lesson they have to teach about God and man and are grateful. Our test of the value of a book is not its source. Has it some vital truth for the world's need? That which inspires is inspired. We claim for the Bible the first place in all literature because it has done the most good, led men into the holiest living. The new Bible stands fearless, without apology, without pretension. To know it is to have a broader, deeper, truer life.

Rev. L. H. Dorchester

People's Temple, Boston.

Higher Criticism I understand to mean investigation to find the conditions in which the Scriptures were written. Illustrations: Paul says to the Philippians, "Rejoice in the Lord always," and, "I have learned in whatsoever state I am therewith to be content." How it adds to the effect of those words to know the author wrote them while in prison! How such optimism from a Roman dungeon rebukes the pessimism sometimes emanating from comfortable parsonages! Biblical criticism applied to the Epistle to the Philippians gives us this point of view. Similarly the 59th Psalm is made more realistic by its title, stating that David, the author, was in a house surrounded by murderous enemies watching for him, when he prayed, "Deliver me from mine enemies, O God! . . . from bloody men. . . . For lo! they lie in wait for my soul," etc. We are indebted to some old-time Hebrew critic for this and other illuminating titles to the Psalms. This is the function of the constructive critics of today—to furnish helpful introduction to all parts of the Bible. Their present findings do not all agree, but harmony will come in time, and the final outcome cannot be otherwise than helpful to Christian thought and life.

Rev. A. J. Coulas

Trinity Union Church, Providence, R. I.

1. Higher Criticism applied to the Bible, as I understand it, is that study, from a historical, literary and critical standpoint, of the sacred books, which seeks to determine their date, conditions under which written, authorship, purpose, and trustworthiness. In other words, such a test as must be given to all past treasures—stone, metal and parchment—to determine their genuineness and authority.

2. Its influence upon thought and life has, in some instances, been unfortunate; but more because it has been misused, misunderstood and misrepresented. When the final results are tabulated the Scriptures will stand more intelligently grounded in the human intellect and more rationally carried out in the ethical life.

Rev. W. J. Heath

Asbury First Church, Springfield, Mass.

It is only fair to allow the exponents of Higher Criticism to state their own case, and such statement should be accepted in good faith. The Higher Criticism is a study of the Bible as literature, and is to be pursued in the same way as the study of any other book. It aims to discover all that relates to the date, authorship and style of the various parts. The results of such a study must rest upon probable evidence, and hence uniformity of opinion is not to be expected. Its conclusions affect not the fact, but the form, of revelation, and help to determine the stages through which it passed, and the process by which the record was built up.

That the pursuit of such a study to the

neglect of its spiritual content must be harmful is very clear, but it is just as clear that it need not be so pursued. If Christian thought and life must rest finally upon the truth, then whatever truth may be brought to light by Higher Criticism must contribute to the enlargement of Christian thought and the strengthening of Christian life. Certainly the truth has nothing to fear from the most searching investigation, and the firmer our confidence in Christ and the deeper our experience of saving grace, the more welcome will light appear whether from higher critics or any other source.

Rev. G. S. Butters

First Church, Somerville, Mass.

1. A fearless, honest, and scholarly study of the origin, history, authenticity and character of the Biblical writings.

2. Its influence upon Christian thought and life depends altogether on whether we are dealing with theories or facts. The facts produced by Higher Criticism must be helpful just as all truth leads to blessing in one form or another. To my mind, wherever the results of this scholarly and reverent study have a fair and unprejudiced hearing the influence is helpful, for it drives away superstition, lets truth appear in its own light, gives a view of the Scriptures which can be defended, and makes the whole Christian life more natural and reasonable.

Rev. J. M. Durrell

Main St. Church, Nashua, N. H.

1. Higher Criticism is that science which has for its object the collection and classification of all facts bearing upon the books of the Bible, or their parts—such as their genuineness, authenticity, credibility, dates of authorship, times of editing or re-editing, and literary value—except textual correction, which pertains to Lower Criticism.

2. To those who have no spiritual life, and desire none, Higher Criticism affords a pretext for infidelity. To those whose belief rests on "tradition," whose rule of interpretation is "verbal inspiration," and whose walk is guided by the strict letter of the Law and the Gospel, Higher Criticism sometimes brings temporary shipwreck of faith. But to those whose spiritual life has been developed from an intelligent apprehension of those revealed truths which have been cast in different literary forms, from Moses to John, and which have been made progressively clearer from Enoch to Jesus, Higher Criticism has not only corrected errors of judgment, but so purified Scripture truths from misconceptions that they are capable of being co-ordinated with all the facts (not theories) of modern archaeology, ethnology, philology, and history. "The firm foundation of God standeth."

Rev. J. D. Pickles, Ph. D.

First Church, Westfield, Mass.

1. Higher Criticism must be sharply discriminated from — Higher Criticism. There are two varieties: The one is reverent, worshipful, wholesome. It seeks for the truth concerning the origin, form and value of the Biblical books. It has for its motto the apostolic injunction: "Prove all things, hold fast that which is good." This Higher Criticism should not be feared, but welcomed. The other is the opposite, and should find no standing-place either in the study or the pulpit of the Methodist preacher.

2. The true Higher Criticism furnishes both information and inspiration to the Christian student. It shows him what things may be held loosely or subordinate, and what must be held strenuously as primary and essential. It shows the paramount

issues, and enables the Christian apologist to discern the real citadel of his faith. It must do good to both thought and life.

Rev. C. S. Cummings

Auburn, Maine.

1. I understand Higher Criticism to be the patient and devout work of Christian scholars to determine the time and occasion of the composition, and the object and authorship, of the books of the Bible, together with their character and historic and religious value.

2. Except in the case of those who hold superstitious views of inspiration, and those who do not know what the purpose of Higher Criticism is, the results are to free the Bible from the unanswered objections of the skeptical, to make truth and the value of truth more apparent, to give religious truth a place in the intelligent thought of the world that it has never occupied before, and to add stability to Christian character and certainty to Christian hope. Whatever is of temporary loss and confusion has come in the inevitable result of adjustment to new ideas and conditions, and will speedily pass away.

Rev. George Elliott, D. D.

Detroit, Mich.

1. The Higher Criticism is the application of historical methods to Biblical interpretation. It therefore gives just weight to the testimony furnished by the Bible itself as to authorship, dates, etc., and rightly gives to such testimony a higher value than to the uncritical traditions of either the synagogue or the mediæval church.

2. While every change of standpoint involves possible peril to weak and timid souls, genuine religion always gains by truth. Biblical difficulties vanish as natural and easy historical solutions replace forced and disingenuous harmonies. In place of a dead code like the Koran, our Bible becomes a living organism. It clears the way for a simpler, less dogmatic, more intensely ethical and more truly spiritual faith.

Rev. S. M. Dick, Ph. D.

Mathewson St. Church, Providence, R. I.

Higher Criticism is a critical and reverent study of God's revelation of Himself to man in the light of the historic and literary surroundings in which the revelation was made. It studies the Scripture in the light of the spirit in which it was written rather than in the light of the letter in which it is printed. It neither undertakes to destroy nor to establish verbal inspiration in the Holy Scriptures except in so far as the truth set in clear light drives us to conclusions.

Its influence upon Christian thought has been most salutary. It is the entering wedge to a great ethical revival which during the next century will be a much more potent factor in church life than the emotional revival of this century can possibly be.

Rev. C. O. Judkins

Trinity Church, Montpelier, Vt.

Higher Criticism is defined in the encyclopedias as a system of "profound and varied inquiries by which students have been seeking to determine the genuineness, authority, literary history, date and interpretations of ancient writings." It becomes, to me, simply the labor of profound scholarship applied to ancient writings—among others the Bible—for the apprehension and destruction of error and the establishment of truth. And this higher critical labor, I believe, is more often a soul cry for

truth and light than a satanic purpose to demolish God's Word.

Two classes of people will fear Higher Criticism — those who fear truth is a dead thing, and not alive with the eternal life of its author, God; and those who in sheer bigotry believe that the last of the waters of the great fountain were drawn in past years. I believe the influence of Higher Criticism is of great worth to Christian thought and life.

Rev. C. W. Holden

Dorchester Church, Boston.

Higher Criticism, rightly understood, has strengthened a reasonable faith. It seeks to separate the wheat from the chaff, so that the Word of God, as distinguished from the word of man, shall be clear and authoritative. It has furnished a working theory of Revelation in place of theories outgrown. It has made progressive Revelation self-evident, necessitating a theology which, while it has not lost in essential dogma, has gained in a charity that had been almost forgotten. It has shown us, indirectly, and with great force, that the Life is more than literature, and the Spirit is more than the letter.

Rev. James Mudge, D. D.

Fisk Memorial Church, Natick.

Higher Criticism is the application of scientific methods to the literary study of the Scriptures, the giving of the Bible its real rights so that its true nature as a historical human book can be properly understood, and the meaning of the Holy Spirit more fully understood. It is merely Protestantism carried to its legitimate conclusion, the completion of the work of the Reformation, the deliverance of the Bible from the cords of unintelligent ecclesiastical tradition by which it was long tightly fettered, so that it is no more in bondage to human opinion, but is permitted to speak for itself. It is an appeal to the divine authority of facts. The Scriptures are thus given the highest possible honor, being examined with most painstaking research for the discovery of the genuine word of God; and the influence of the process upon Christian thought and life cannot fail, in the long run, to be most wholesome.

Rev. G. H. Spencer

Newton Centre, Mass.

Higher Criticism is the attempt to determine by literary and historical evidence the date and authorship of the books of Holy Scripture. Purpose and method make Higher Criticism. It is process rather than product. Nevertheless certain generally accepted theories and conclusions may be regarded as belonging to Higher Criticism.

Reverent Higher Criticism is favorable to intelligent piety. A caricature may scare a few folk — even may injure their Christian life. So, also, an unwise prophet may press destructive views until the weak receive hurt. But caricature and unwisdom are to be blamed, not criticism.

Rev. E. M. Taylor, D. D.

Harvard St. Church, Cambridge, Mass.

Conservative Higher Criticism is an honest, scholarly and devout study of the Holy Scriptures, as an historic revelation of the will of God to man, through the mind and spirit of man. It pursues this method of study with a spirit unvexed by dogmatic prejudices and untrammelled by traditions. Its sincere purpose is to present the Bible in the light of plain historic truth, thereby permitting the Great Book to speak for itself. It is the consummation of the work

begun by the reformers in the Protestant Reformation.

What are to be the results? Some one has said: "Christianity is under bonds to know the *facts* touching its own origin in their proper shape." This, I believe, is the task God has given to the men who are engaged today in the free study of the Bible, that the "Word of God might not be bound." This criticism will in the end result in the protection of the rights and truths of Holy Scripture. The Word will take care of itself.

Rev. W. J. Yates, D. D.

Hazardville, Conn.

Higher Criticism seeks to determine the origin and authorship of the various Biblical documents, the date and mode of composition and compilation, and sources of materials used. Its legitimate methods of investigation are historical, literary and subjective. It rests on Textual, or Lower, Criticism, which settles the original text by linguistic tests. Pursued as it has been by not a few of note, it becomes radical-rationalistic; its spirit that of arrogant assumption of superior ability; its basis a discredited deistic or idealo-pantheistic philosophy, with no place for the supernatural, but limiting all to naturalism; its methods ignoring essential canons of criticism, distorting, subverting, and reversing without reason established facts of history; giving results grotesque, absurd, false; its influence undermining to Christian faith and paralyzing to personal piety.

Pursued as it should be, as constructively conservative, it is of utmost importance in settling the question of the competency and reliability of the writers on this unique supernatural religion; in constructing accurately the civil and religious history of Israel. It gives the impregnable base for Christian faith and practice.

Rev. C. E. Davis

Tremont St. Church, Boston.

I cannot share with many their alarm over the Higher Criticism. For myself I do not see the great difference between Lower and Higher Criticism. One is as reverent and devout as the other, so far as I have observed. We have had them both in the Methodist Church from the time of Wesley. We want to know all we can about the Bible. Turn on the light. Turn on the searchlight. Our Bible will stand the most minute and exacting investigation. While I do not see any harm in reverent study of the Bible, I see great harm arising from unfraternal and malevolent criticism of honest Christian students of the Word of God.

Rev. Robert McIntyre, D. D.

St. James' Church, Chicago, Ills.

Higher Criticism is a method of study by which the Bible is examined as secular literature is dissected. Its influence upon Christian thought and life is revolutionary.

Rev. M. S. Kaufman, Ph. D.

Central Church, Brockton, Mass.

1. Higher Criticism, as applied to the Bible, is a searching investigation of its literary forms, styles, models, under most rigid scientific methods and principles. It seeks to look with microscopic vision into the grammar, rhetoric, logic and arrangement of the various books and chapters, for their authorship, credibility and interpretation.

2. Upon genuine, well-established Christian thought and life its influence must be wholesome and satisfying in highest measure; revealing, as it does, the mighty contrast between letter and spirit essentials

and non-essentials, in the Holy Scriptures. Our best higher critics find God, salvation, life, immortality, in the Bible as eternal verities.

Rev. C. F. Rice, D. D.

Wesley Church, Springfield, Mass.

Higher Criticism concerns writings as a whole; Lower Criticism concerns the integrity or character of particular parts or passages. Higher Criticism deals with the Bible as literature, while Lower or Textual Criticism deals with the text or form of the Scripture. With reference to the various writings which compose the Bible, Higher Criticism seeks to determine the historical origin and authorship, the original readers, the design and character of the composition, and its relation to other writings of its group.

Its immediate influence upon Christian thought and life will largely depend upon the individual. The search for knowledge is always attended with peril; yet only in that search can truth be discovered, and Christian thought and life must welcome and rest upon the truth. They that hear His voice must be "of the truth."

Rev. Richard Povey

New London, Conn.

Higher Criticism is a scholarly sifting of Bible records. There are two kinds — the iconoclastic, which delights to smash, and seeks to eliminate the supernatural; and the reverential, devoutly seeking truth. There is much room for criticism in Old Testament books, which contain but an incomplete revelation of God's nature and will. Had the Old been perfect, what need of the New? Readers of Higher Criticism should remember that the Bible claims perfection only in its moral and spiritual truth, in its sufficiency for the salvation and moral perfectability of mankind.

The influence upon Christian thought and life as a disturbing force is small. Some minds doubtless are disturbed in their beliefs. Not one Christian in a thousand cares to hear it from the pulpit. It has not moved any who, standing upon the Bible's claim for itself (2 Tim. 3: 16, 17), are anchored to Christ, goodness, righteousness and truth. Its influence upon non-Christian minds is multiplying agnostics.

Rev. Camden M. Coborn, D. D.

Trinity Church, Denver, Colo.

The Higher Criticism is simply a technical term by which is denoted the literary and historic examination of the Bible text in order to discover its true meaning. The Bible is the only so-called sacred book which can stand the scrutiny of modern criticism without harm. But the Bible has become more entrancingly interesting to students in our times because of the application of these scientific tests, and the discovery thereby of the exact and natural meaning of the statements made by the Bible writers as understood by the persons for whom they wrote. Many difficult passages become unlocked as we grow better acquainted with the circumstances under which the prophets spoke, and especially with the symbols of which all Oriental speech is full.

August Köhler, who took the lead of the conservative evangelical forces in Germany when Delitzsch died, has recently written a book, the main contention of which is that wrong criticism is not to be anathematized, but answered, and only criticism can answer criticism. This is the position of almost every evangelical scholar the world over, and as a result of this spirit we find that there has come into the German uni-

versities in this generation a great reaction in favor of a more moderate and conservative criticism. The large majority of changes in the leading chairs of the greatest universities have been in favor of more conservative teachers. But even the more radical views do not necessarily affect Christian experience or Christian life.

Rev. F. C. Haddock, D. D.

Boston St. Church, Lynn, Mass.

1. A devout attempt, through reason and scholarship clarified by the "mind of Christ," to ascertain the origins and credibility of Old and New Testament literatures. Interpreted as a modern movement, more or less confused by human personality, of the Spirit of perennial revelation.

2. It is removing many questions from the catalogue of essential problems. With science and present life it is determining a new theology which shall make Christ rationally authoritative and demonstrate redemption as the supreme expression of the nature of things backgrounding in a God who loves and is working out the salvation of man. The effect upon life is as yet initial. The people are gaining faith in a better Bible. It is saving to the church many of its leaders. Best of all, we can still believe in and seek phenomenal conversions, sanctification in practical living, and the baptism of the Holy Spirit, as exemplified in early Methodism. Such a union — a rational Scripture and thorough belief in supernatural grace — means, tomorrow, the greatest revival the world has seen.

GENEVA AND MONT BLANC

REV. EZRA SQUIER TIPPLE, D. D.

NAPOLEON didn't like Geneva; too many of the people spoke English, he said. This may be a reason why so many Americans find it such an attractive place. But from numerous other considerations it is a city in a thousand. Like every other European centre, though, it does not impress everybody in the same manner. Victor Hugo could not tolerate the place; no more could Goethe. Madame de Staél always spoke of it as "that abominable place." But in what rapturous measures Lord Byron sang the praises of Lac Leman, "clear, placid Leman," and Mont Blanc! And good John Ruskin, who spent many of his summers on Salève, that splendid mountain three miles away, said many times that he was thankful every year of added life that he was born in London, near enough to Geneva to reach it easily, for here he felt himself to be at the centre of religious and social thought and physical beauty of all living Europe.

The same wise man calls it "a bird's nest of a place," and it is as well and fortunately placed as the robin's home in a maple tree. Geneva is beautiful for situation. Here it is, just at the end of one of the most beautiful lakes in Switzerland, where the blue flood of the Rhone rushes out towards the southern sea, circled by the hills of the Jura, the Salève and the Voirons, and beyond these and over all the Great White Mountain.

It is an old city, having been founded before Caesar's day, but it was little more than a military outpost then. Now it is the largest and wealthiest city of Switzerland. It has come to this distinction through many years of trouble and con-

flict. For centuries plot and counterplot, intrigue, brazen assumption of authority, uprisings of the people, formations of patriots' leagues, arrest, imprisonment, sword and fire — this is the oft-repeated story. There are records of bitter contests, of reconciliations, of armed attacks on the city "which God has preserved hitherto," as an old Geneva chronicle reads, of treachery and cowardice, of hollest courage. Names with which the world is familiar appear on her annals. Oath-companions and Huguenots and reformers were parties with which the tyrannical Savoyards and others had to reckon. Berthelier, who tried to rescue Geneva from the power of Saxony, was put to death, but his cause was victorious. Bonnivard, the hero of Byron's muse, was imprisoned, but only to be released amid the shouts of his liberators: "Bonnivard, you are free! And Geneva also is free." Here the evangelists, Farel and Viret, preached to excited throngs, were insulted, cast into prison, released, banished, and returned to witness the complete triumphs of their teachings. Here it was that Besançon Hugues, from whose name, it has been suggested, may have come the word "Huguenots," carried on secret diplomatic relations with lovers of freedom elsewhere, doing his full share to secure liberty, and at the same time freely expressing as his conviction, "God himself is conducting our affairs."

And here for twenty-three years

JOHN CALVIN

lived and labored, seeking to enthronize Jesus Christ as King of Geneva. His coming was quite accidental. He broke a journey he was making here at Geneva. Farel thought it providential, and detained him almost against his will, holding over him the curse of God, until Calvin felt a hand stretched out of heaven to keep him in Geneva. And once he knew his duty, none could be more tenacious of purpose. Mont Blanc was not more firmly established. He was exiled for a time, but soon recalled, and then began that mighty struggle for supremacy which made Geneva the "Protestant Rome." What an era that was when Calvin held sway! His régime was Puritanic enough. Some of his rules for daily conduct were quite as strenuous as the much-derided Connecticut blue-laws. He insisted upon simplicity of dress long before Wesley's day. One Sunday a bride was seen on the street with her hair curled to an extent deemed unseemly, and was sentenced, together with her companions and the hair-dresser, to imprisonment. The faction styled "the Libertines" protested against such rigor, but to no purpose. His inflexible ideals prevailed, and when John Knox reached Geneva, the asylum of refuge for the persecuted of England and all lands, he wrote: "Elsewhere the Word of God is taught as purely, but never, anywhere, have I seen God obeyed as faithfully." The Pope, on the contrary, said that Geneva was "a nest of devils and apostates." No stronger testimony than this could have been borne to the complete triumph of Calvin in his adopted city, where after many labors and much physical suffering he died barely forty-six years of age. The Cathedral of St. Peter, where the chair he used and the pulpit in which he and Knox

and other reformers preached are still shown, stands in the old town. It is as severe as the tenets of his theology. The custodian of the cathedral, who acted as our guide, when he had shown us the treasures of that old church, which must be regarded as the hearthstone of Protestantism, said he had just one more thing to show us, and taking us into the open space at the side of the cathedral, he pointed to a small building, not a hundred feet away, in which, he told us, with impressive pantomime and awed voice, "two stories underground" the murderer of the Empress of Austria was incarcerated. Was it strange that my thoughts at that moment should have been of one Servetus who, being a heretic, by the authority of John Calvin suffered a more cruel fate than the Empress of Austria? Bigotry and intolerance have caused more deaths up to this hour than anarchism.

It has been remarked as more than strange that there is no statue of Calvin in Geneva, while the memory of Rousseau, reckless, irreligious, and a libertine, is perpetuated by a small island in the river in the very heart of the city, which bears his name, and by monuments and the like. But Calvin no more needs a memorial stone than Sir Christopher Wren needs one in St. Paul's Cathedral, London. Geneva, "the theological city," is the monument of "the most Christian man of his generation," to appropriate the words of a modern skeptic. Besides, Calvin did not want a monument. By his command not even his grave was marked. This prophet of a new day, this ascetic, this preacher of righteousness, this imperial theologian, needed no other memorial in Geneva than the influence of his own life, no other monument than that white mountain yonder.

The crowning glory of Geneva is

MONT BLANC,

fifty miles away, yet seen from the Mont Blane bridge across the Rhone as from no other point. Viewed from Geneva, the other peaks of the Mont Blanc range are but foot-hills to the monarch of the Alps. It rises from among them until it stands in almost as complete isolation as does Mt. Tacoma. But, glorious as the sight is, for a more intimate knowledge of this best loved (I wonder if I should except the Jungfrau?) of Swiss mountains, you must go to the Vale of Chamonix. The easiest way is from Geneva, by rail part of the distance (next year you will probably be able to journey the whole distance in this fashion), thence by carriage. The more picturesque route is from Martigny at the other end of the lake, though not on it, over the Tête Noire. Let us go this way. The broad road leads by many a winding through vineyards, orchards and meadows, up, up, always up, for four hours, when the highest point of the pass is reached, and the descent is begun towards Chamonix. The latter half of the journey is far the pleasanter. The mountains are more rugged. The ravines are deeper, through which rush wilder rivers with more turbulent force. The road grows narrower, and now winds close against the face of the mountain — a thousand feet of rock above you, and two thousand feet of ra-

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THE FAMILY

A HARVEST PRAYER

Lord of the harvest! once again
We thank Thee for the ripen'd grain;
For crops safe carried, sent to cheer
Thy servants through another year;
For all sweet holy thoughts, supplied
By seed-time and by harvest-tide.

The bare dead grain, in autumn sown,
Its robe of vernal green puts on;
Glad from its wintry grave it springs,
Fresh garnish'd by the King of kings;
So, Lord, to those who sleep in Thee
Shall new and glorious bodies be.

Nor vainly of Thy Word we ask
A lesson from the reaper's task;
So shall Thine angels issue forth;
The tares be burnt; the just of earth,
Playthings of sun and storm no more,
Be gather'd to their Father's store.

Daily, O Lord, our prayer is said
As Thou hast taught, for daily bread;
But not alone our bodies feed;
Supply our fainting spirits' need;
O Bread of Life! from day to day,
Be Thou our Comfort, Food, and Stay!

—Joseph Anstice.

Thoughts for the Thoughtful

The grain is gathered in;
The season's work is done;
No more the hurrying din
Of the stress of noon-time sun.
But beautiful and calm,
And full of healing balm,
The autumn rest is won.

—Eudora S. Bumstead.

* * *
Transplant words to your pages with
the earth clinging to their roots.—Thoreau.

* * *

... "An' luv is mair than a' the things
a man can see wi' his een or haud in his
hands."—J. M. Barrie.

* * *

Be it thy earnest care to improve the
present hour. This is your own, and it is
your all. The past is as nothing, as though
it had never been. The future is not yours,
perhaps it never will be. Therefore live
today; lose not an hour.—John Wesley.

* * *

Letting go the unworthy things that meet
us—pretence, worry, discontent, and self-
seeking—and taking loyal hold of time,
work, present happiness, love, duty,
friendship, let us so live . . . as to be an in-
spiration, strength, and blessing to those
whose lives are touched by ours.—Anon.

* * *

Give up this trying to know all, to em-
brace all. Learn to limit yourself, to con-
tent yourself, with some definite thing and
some definite work. Dare to be what you
are, and to learn to resign with a good grace
all that you are not, and to believe in your
own individuality.—Amiel.

* * *

If not a sparrow falleth without the Fa-
ther's knowledge and notice and permis-
sion, surely our broken wings and tired
hands, our open graves and vacant chairs,
our sleepless nights and poignant griefs,
our shattered fortunes and thwarted ambi-
tions, have a place in the Father's thought
and purpose. It is through His love that
when our beloved leave us for heaven our
earthbound hearts move upward in quest
of our vanished idols, and lo! we find our
Lord. It is through His love that when
our treasures here go up in smoke or sink

down in irretrievable financial ruin, our
quivering, fluttering hearts find their true
and eternal rest in the unchangeable God.
We have lost something, but we have
gained everything.—Bishop Vincent.

* * *

Living faith is a practical faith and goes
to work. It believes there is a human side
as well as a divine side in God's plan for
accomplishing His will. Faith doesn't
pray, "Lord, put grain into my barns." Fa-
ith plows and sows and prays, "Lord,
bless effort!" So when we have a part
given us to do, that is useless prayer which
does not try to answer itself as far as possi-
ble. True faith is practical, and practical
faith unites prayer and effort.—G. B. F.
Hallock, D. D.

* * *

Coming hastily into a chamber, I had al-
most thrown down a crystal hour-glass.
Fear lest I had made me grieve as it I had
broken it. But alas! how much precious
time have I cast away without any regret!
The hour-glass was but crystal, while each
hour is a pearl; that but like to be broken,
this lost outright; that but casually, this
done wilfully. A better hour-glass might
be bought; but time, once lost, is lost for-
ever. Thus we grieve more for toys than
for treasure. Lord, give me an hour-glass,
not to be by me, but to be in me. Teach me
to number my days. An hour-glass to turn
me, that I may apply my heart unto wis-
dom.—Thomas Fuller.

* * *

Desire, Anticipation, and Obedience—
these three must never be separated, if
we are to receive the gift of Himself, which
God delights and waits to give. All spiritual
possessions and powers grow by use,
even as exercised muscles are strengthened,
and unused ones tend to be atrophied. It
is possible, by neglect of God and of the gift
given to us, to incur the stern sentence
passed on the slothful servant—"Take it
from him." By disobedience and neglig-
ence we choke the channel through which
God's gifts can flow to us. If we bring
these three vessels, we shall not go away
with them empty. "Open thy mouth wide,
and I will fill it."—Alexander Maclaren,
D. D.

* * *

Answer, soul of mine — which way
Hast thou made a road today?
Hast thou followed Love's sure chain
Over hill and over plain?
Whichever choice thou'st made,
There another road is laid —
Not a transient, fading trail,
But a path that shall not fall.
Evermore some foot shall stray
O'er the road thou mad'st this day.

Ah! let each of us beware
How his thoughts and motives bear!
Every road that we shall choose,
Other pilgrim feet will use.
Some will follow where we lead
Long as life shapes life, indeed.
Have a brother's care, and pray
God to mark thy road each day.

—James Buckham.

* * *

Who shall say that the very diverting of
life from its predetermined end — yes, and
the very barring out from it of the happi-
ness it had in view — is not to many a life
the call of God to the better way of service
which God especially desires to open? Many
people perhaps can do what you set
out to do, but only a person who has felt, as
you have, the pang of suffering, or responsi-
bility, can do the self-effacing work which
you are now called to do. It may be that
the very demand which seems to over-
whelm you is what will first discover you;
and that the obstacle which blocks your
way is what will give your way at last its
true course and destiny. It is as if a care-

less stream were leaping boisterously down
its familiar channel straight to the inviting
sea, and should one day find a great piece of
masonry set across its track, and the swift
current detained in a sluggish pond with
the end it was seeking far away. Ah! but
that very blocking of the channel is what
first gives the stream its real significance,
and makes the current which had been hur-
rying to its own profitless pleasure a source
of power that sweeps through the wheels of
industry and converts the stream into a
mighty instrument of service.—F. G. Pea-
body, D. D.

"I AM MY BROTHER'S KEEPER"

MRS. C. F. WILDER.

OUR thoughts, like the boy's thoughts
in the Danish song, are far-away
thoughts and very vague. We dream and
dream of doing beautiful things, and be-
coming unselfish and loving and kind.
Voices call us to do this and that; to come
up higher; to think noble thoughts and to
do great and noble deeds. These far-away
dreams and distant voices keep us restless.
We think we must climb and climb to
make real the dream and get nearer the
voices; so we go away from the effort to
make the "household fires gleam warm
and bright," and, like the youth with the
banner, hold aloft the word, "Excelsior,"
and go on climbing until, with a groan of
dismay, we at last see the vagueness and
uselessness of our lives and lie down in
some dim twilight and die in the cold and
snow.

Vague and shapeless ideals are a snare.
Far-off duties are like a mirage. God has
not yet provided any outside power to take
souls to the mountain-top. The only way
to the Mount of Transfiguration is by the
path of next duties. The way is just as
rough as it was two thousand years ago.
The crown can never be reached but by
way of the cross. It is true that the world
is full of great, undefined plans and pur-
poses for bringing Christ's kingdom to
earth and raising earth to heaven; but no
one can grasp these plans and purposes.
Of course they cannot, and that is why the
world calls them "great," and why the
world wants something that is not "com-
mon." It is belittling to think common
thoughts.

Everybody knows that one and one make
two; that a clean house, good food, sweet
words and unselfish living make an earthly
home like paradise, just as God intended;
so everybody wants to know something
awfully great and very dim and misty and
far-away. That is the reason so few think
about the little deeds of kindness right at
hand waiting to be done. Surprising the
weary house-mother with unexpected kind-
ness and loving thoughtfulness; petting the
silent, care-worn father whose heart aches
because, some way, there is a gulf betwixt
his children and himself; an unselfish gift
for the brother, the sister, the poor neigh-
bor, might make every day of the year a
thanksgiving day, but the great, far-off
voices never come near enough to give such
thoughts. The voices we oftenest welcome
are not every-day voices for a work-a-day
world.

Like the boy in the song we want the
rainbow. Not little bits of it — we want the
whole. We would take it by the two ends
and draw it down into our own quart
measure. The trouble is, we do not know
where the two ends are, so we go on stretch-
ing out our hands and straining our eyes
and keeping our thoughts away off over
where the ends of the rainbow possibly
may be.

There was a machine-shop in a large city
near the centre of the United States, and

the men who worked there were railroad men, for the shop belonged to a great road so long that one end stopped when it touched the Pacific Ocean and the other end when it reached the great city at the Great Lakes. Two men worked in these shops side by side—one a strong, stalwart man whose head had begun to show threads of gray as he bent over his bench or turned to the great trip-hammer that shaped the iron in his tongs. The other was a young man. Perhaps Tom Sweet was twenty-five, tall, strong, handsome. Not handsome with the beauty young girls admire, but handsome because of the character marked in the shape of the head, the steadfast look in the eyes, the form of the face, the expression of the mouth, the motion of his hand, and the way he carried himself as he stepped back and forth at his bench adjusting bolts and bars and heavy pieces of steel and iron.

It was in November, a few weeks before Thanksgiving. Both men looked sober, and Tom, who was usually whistling some sweet tune, looked perplexed and puzzled. Tom had been hardly a year in the State University, but left to earn money in the machine shop so as to finish his course in his special work of electrical engineering. He had been thinking about how little he had toward the amount he needed.

Two years previous, his father, who was a prosperous physician, died. The mother had her home, and the comforts, but not the luxuries, of life. She was frail, and Tom was thinking of her and what a good mother she was. He wished his sister Kate need not feel obliged to teach in the city school; that little Ted would not wear out his shoes and outgrow his knee-breeches quite so fast. Then Tom, as he stepped back and forth, back and forth, at his bench, began to think about what was particularly puzzling him.

The innocent face and great blue eyes of the odd little chap that was himself twenty years ago came up before him, as our youth has a way of coming up and looking at us from over beyond the misty line of today's horizon. This face of the little Tom had a questioning look, as though it really did not know whether to approve of the Tom of today or not. And, away back in the far-off days, he saw the little Tom gather up his Noah's Ark, with all the precious, broken-legged animals, turn away with them, and go across the street to lay them on the bed of a little playmate who was suffering from a broken limb. He saw a tear drop from that little Tom's eyes and roll down on Noah's red coat and rest like a blood-stain on the hand of that little boy. But Tom remembered how happy that little Tom was when he heard the other boy declare, just like a big boy, that he was "a blessed old duffer" because he brought the Ark.

Then, ten years later, when he gave up trying to get the prize of \$5 in the mathematical contest because another boy needed the money; and in the high school—he smiled as he remembered the horrid squeak of his cheap shoes that cost two dollars because he took half his allowance to get the other boy some shoes, too.

Tom went on fitting bolts and bars, but his mind got hold of a shining thread and it connected link after link of golden opportunities which had come to him, and he was glad that he had gathered these opportunities for the great King, to lay before Him at the last.

It seemed strange that all the past should come up in this way, and that bright, eager childish face with its questioning look should stand before him. "Lucky it is, that at ten years of age one can't see what a selfish fellow one wants to be at twenty-five," said Tom to himself. Then, after a few minutes' thought, he added, with a

sigh: "My! but I'm in danger of being meaner at forty!"

"But can I?" he asked himself after a time of serious thinking. And he looked toward his fellow-workman and again said to himself, "But can I?"

This was a puzzling question. How many lectures he had heard on "labor and capital!" How many bright visions he had seen as he listened to some sociological student as he planned air-castles in which the working-man might dwell! There always seemed some beautiful way out of every dilemma which never involved sacrifice or hardship to any one, even to the "other fellow" who had plenty of "capital." Here, today, was a practical problem which meant help from some one who would, if he helped, have neither labor nor capital. Could he solve it in this way when it meant sacrifice to him—to Tom Sweet?

"No, I cannot do it," he said to himself.

Then he looked at Mr. Howden, who stood by the great trip-hammer.

Ah! Tom did not feel sure of himself. "Must I? No, it is none of my business." Tom sighed. "Ought I? There's my education—I must give two more years to that. And—and there's Ellen! She'll wait—yes—but—I can't. It will take years to make it. No knowing when I'd get work again. And if I do this thing—it's no use; I simply can't do it."

The ghost, the dim, shadowy ghost of that other Tom was looking through tears. Tom saw it. Instantly he saw the old red school-house in the country and Ellen's face looking from the window out on the play-ground. He saw the walnut grove and the ravine where they hunted for fossils, and the water came from under the roots of a dead tree and petrified all the twigs and branches and sticks it touched. And Tom heard the teacher telling about this hardening process as it went on year after year.

That was fifteen years ago. Perhaps the whole ravine was petrified now! How glad he was that day to give his walnuts to the lame boy who could not gather them! Perhaps he would not do that now. The twigs, and the leaves, and the blossoms, and the fruit at that dripping spring grew hard—grew harder and harder and at last turned to—stone.

Then came another day, while Tom was in the high school, when he went with his father to Mexico and into a cathedral. And he heard the chorus of the "Dies Irae,"—

*"Judez ergo cum sedebit,
Quicquid latet adparebit."*

(When the Judge shall then be seated,
All that's hid will be repeated.)

Over and over it went in his mind as the wheels went round, the trip-hammer up and down, the lathes back and forth, back and forth,—

*"Ju-dex-er-go-cum-se-de-bit,
Quic-quid-la-tet-ad-pa-re-bit."*

"Quic-quid-la-tet—all that's hid, all that's hid," and the trip-hammer came down with force, and the man with the long strip of iron looked over at Tom with troubled eyes.

"All I might do, all I might do—ad-pa-re-bit, will be repeated, will be repeated—Horrors!" exclaimed Tom to himself, as he pushed his damp brown hair from his forehead with his grimy hand and looked again at the troubled face of his fellow-workman.

The whistle sounded, the machinery stopped, and when the men were going out to dinner, Howden, Tom's fellow-workman, said, as they separated at the door: "You know, Tom, what a mighty good wife I've got. This lay-off of the men means a hard winter to a fellow with five children."

"Yes, I know," replied Tom, sympathetically. "I've been thinking about you. But keep a stiff upper lip, Howden, something'll turn up for good."

"Hope so; but 'a stiff upper lip' don't always get potatoes and salt."

"Stiff upper lip, stiff upper lip, stiff upper lip," began to go over and over in Tom's mind just as the words of the "Dies Irae" chorus repeated themselves.

Suddenly, as a cold blast struck him, and he remembered that Howden had not worn an overcoat this fall, the thought changed to, "Be-ye-warmed-and-clothed-and-ted. Be-ye-warmed-and-clothed-and-ted."

"Bosh! what's got into my head today?" he exclaimed to himself, as he tried to whistle. "Why under the sun am I worrying about Howden and his family? Am I my brother's—Botheration! What possesses me to think about such things?"

But he did think. At noon he told his mother and sister and little brother about the lay-off of fifty men. "Was he one?" "No. Only men doing certain work. Howden was one."

Mrs. Sweet knew Mrs. Howden. Kate knew two of the Howden children who went to her school, and Ted Sweet and Ted Howden played in the same school-yard and recited in the same classes.

Edward Howden's sober face told his wife of some impending ill. She followed him to the door after dinner. Mrs. Howden was a brave woman, but her knees grew weak, her heart grew sick, and the burden almost unbearable, as she listened.

"No work after the first of December?" she repeated. "O Edward, what a Thanksgiving is before us!" and she looked up piteously.

"It is no use, Edward, to carry this burden," she said one morning two weeks later, as she sat at the breakfast table with her husband, dreading to leave him and call the children. "But what can I do? I heard the clock strike every hour of the night, and it is pitch dark all day long. I hardly have strength for the duties before me."

"It breaks my heart, Elnora, that I have brought this burden upon you," and the strong man choked back a sob as he forced his food into his mouth.

"Why, Ned, you did not bring this burden on me. I am sorry I spoke. I will be brave. God will not forget us."

The heroes and heroines are not all known to the world. The battle of life is carried on by soldiers who fight against fearful odds. To feel obliged to stop in the midst of the battle, with darkness and storm all around, haversack empty, unable to see how supplies can possibly come, gives a sinking of heart that is inexpressible. It is a gloom like pitch darkness for a man who wants to care for his family to be obliged to fold his hands because he cannot find work. But the hardest part falls on the loving, tender-hearted wife and mother who at home, with scant food and fire, prays for her husband's success. When the stress and strain are hardest it is easy to forget that "God's in His heaven," easy to forget that the Great Commander knows all about the battle and all about His soldiers—that He cares.

That very day Mrs. Howden wanted a piece of cloth, and—was it an accident that caused her, when reaching for the bag of pieces, to upset a box of scraps and paper clippings, and for one little poem to curl around her finger like a thing of life? When she straightened the clipping she smiled as she recognized a long-ago favorite poem. She leaned back against the closet door and began to read:—

*"In the secret place I'll hide thee
While the tempest passeth by,
Hear the still, small Voice beside thee
Softly whisper, 'It is I.'"*

This was the last verse, but she read and

re-read it. She looked through the poem and read aloud another verse :—

"Jesus, yes, I'll trust Thee ever;
Cast on Thee my every care;
Naught from Thee my heart shall sever;
Thou shait all my burden bear."

And this verse she repeated over and over. She went to her Bible, which had seemed like a sealed book during all these past days. She bowed her heart in prayer with the old assurance that God is the Father.

It had been hard to trust, hard to believe that God knew and loved; but now — it He only would forgive the distrust! Peace came.

The children knew a change had come over the mother. The Thanksgiving would not be a dreary day now.

When the father came home at night, his face, also, was brighter.

Tom Sweet had been to the superintendent that day, and asked to go out with the men who were to have the lay-off and have Mr. Howden take his place.

The superintendent questioned Tom as to his motive. At first he hesitated. At last he frankly said: "As a college student I was in a Bible class in our church for four years, and the motto of the class was always before us: 'I am my brother's keeper.' The teacher kept it before us. Somehow, now, that motto helped me to make my decision."

The superintendent whistled. But he did not forget Tom.

As this is a true story, the end is not yet. The end — why, the end will be in eternity. But, today, Tom is receiving a large salary in a mining town in New Mexico, and the Ellen whom Tom knew and loved in Kansas, makes a beautiful home for this man who is learning that the only way the world can be made better and happier is for each to do as he would be done by — for each man to feel certain that he is his brother's keeper.

Manhattan, Kan.

SKIMMING IT

"**I**F you are going to give a pan of milk, don't skim it first," the old grandmother used to say, meaning: If you are going to do a favor, don't spoil it by an ungracious word or manner. Haven't we noticed how much of this "skimming" goes on in ordinary family intercourse? asks the *Christian Uplook*.

"Another errand? I never can go down town without half a dozen commissions!" complains Rob, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not really count it an inconvenience: he only takes the cream off his kindness.

"Those gloves ripped again!" exclaims Mary, when John wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry with something else." She would be shocked at his going shabby, and distressed if any one thought her unwilling to render such offices; but she makes it a little unpleasant to ask the favor.

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that "it is Tommy's turn." Thus all day long people who love one another, and who at heart are glad to serve one another, skim the sweetness from every service they render.

THE SANDS OF DEE

"Oh, Mary, go and call the cattle home,
And call the cattle home,
And call the cattle home
Across the sands of Dee!"

The western wind was wild and dank w/
foam,

And all alone went she.

The western tide crept up along the sand,
And o'er and o'er the sand,

And round and round the sand,

As far as eye could see

The rolling mist came down and hid the
land —

And never home came she.

"Oh, is it weed, or fish, or floating hair —
A tress of golden hair,

A drowned maiden's hair,

About the nets at sea?

Was never salmon yet that shone so fair
Among the stakes on Dee."

They rowed her in across the rolling foam,
The cruel, crawling foam,

The cruel, hungry foam,

To her grave beside the sea;

But still the boatmen hear her call the
cattle home

Across the sands of Dee!

— Charles Kingsley.

W. H. M. S. Notes

— Mrs. Clinton B. Fisk was elected president of the Woman's Home Missionary Society, at the recent convention in Chicago, for the eighth time.

— A nurse-training school is to be opened in Jacksonville, Fla., in connection with the Boylan Industrial Home. Gifts for it already amount to \$1,700.

— The Los Angeles Deaconess Home, under the care of the W. H. M. S., has completely wiped out its debt, and was duly dedicated during the Conference session.

— Sibley Hospital, in connection with the Training School of the W. H. M. S. at Washington, D. C., has a class of twenty-five nurses in training.

— An Industrial Home for New Mexican girls has been opened in Las Vegas, N. M., under the auspices of the W. H. M. S. Mrs. F. C. Hathaway and Miss Mary Pierce, formerly of the Buffalo Deaconess Home, are aiding in the new Home.

— During the past summer between three and four thousand immigrant girls came under the influence of the Home at 9 State St., New York. During the year 4,846 lodgings were furnished at the Home, and 19,163 meals provided.

— Deaconess work under the care of the W. H. M. S. has been reopened at Wilmington, Del. Mrs. J. M. Plyley, a graduate of the last class at Washington, is in charge, and it is hoped that a nurse deaconess will soon be there.

— Mr. W. F. Hoge, of New York city, who for several years has supported six girls in Watts de Peyster Industrial Home at Tivoli, N. Y., died during the past summer, and left a bequest of \$15,000 to the Home to continue this good work in memory of his wife, who died some years previously.

— Kindergarten work is becoming a decided feature in the training and work of deaconesses. Miss Harriet Ganiere of the Baltimore Deaconess Home is taking advanced training in the Kindergarten Training School of Albany, N. Y.

— Harwood Industrial Home at Albuquerque, N. M., is to be reinforced in its work by the appointment of Miss Nichols, a deaconess from the Chicago Deaconess

Home, who will work both in the home and parish. There is urgent need of scholarship money for this Home. Write to Mrs. Anna Kent, 60 So. Clinton St., East Orange, N. J., for particulars.

— Two workers from the W. H. M. S. are engaged in service at Honolulu. The first to go out was a native Japanese Bible woman, who is doing effective work. In July Miss Holbrook, a deaconess from the San Francisco Home, went to this interesting field, where she finds work in abundance to do. A well-equipped Deaconess Home is greatly needed there.

— Excellent reports come from the two deaconesses sent by the W. H. M. S. to aid Dr. Drees in establishing mission work in Porto Rico. The Misses White and Horton are trained workers, and are entering upon their duties with zeal and intelligence. They represent the need as appalling and the interest of the people as most promising.

— The Deaconess Home in Denver, Colo., has been removed from its inadequate quarters to a commodious and every way desirable building just across the street from the old Home. The workers are greatly pleased with the change. An opening and house-warming was an occasion of much interest and enjoyment.

— The new Institutional Building of the Deaconess Bureau at Baltimore was dedicated in October. This is the largest building of the kind in American Methodism, and the only one where the settlement work is so housed. The Woman's Home Missionary Society may claim to have the first deaconess settlement, as for eleven years a settlement house has been maintained in the heart of the Polish district, and Mrs. Harriet Keller for over ten years has devoted herself untiringly and unselfishly to the friends and neighbors among these foreigners.

— A pleasing feature of many of the Industrial Homes of the W. H. M. S. is the earnestness with which the pupils take up the thought of mission work, often giving out of their deep poverty, with such self-denial as should shame many Christians. In Harwood Home at Albuquerque, N. M., Mrs. Anna Kent, on her visit to the Home last winter, organized a Young Woman's Home Missionary Circle with its full complement of girl officers. The girls recently opened their mite-boxes and took from them \$8.19, which they will increase to \$10 before sending to the treasury.

"He'll Do"

— "H E'LL do," said a gentleman decisively, speaking of an office boy who had been in his employ but a single day.

"What makes you think so?"

"Because he gives himself up so entirely to the task in hand. I watched him while he swept the office, and although a procession with three or four brass bands in it went by the office while he was at work, he paid no attention to it, but swept on as if the sweeping of that room was the only thing of any consequence on this earth at that time. Then I set him to addressing some envelopes, and although there were a lot of picture papers and other papers on the desk at which he sat, he paid no attention to them, but kept right on addressing those envelopes until the last one of them was done. He'll do, because he is thorough and in dead earnest about everything."

You may naturally be a very smart person; you may be so gifted that you can do almost anything; but all that you do will lack perfection if you do not do it with all your heart and strength.— *Christian Endeavor World*.

BOYS AND GIRLS

DOGGY-MUS AND KITTY-KIN

MINNIE LEONA UPTON.

From my window near the sky I see a little yard —
Doggymus and Kittykin form its faithful guard.
Never saucy sparrow brown ventures to explore it;
Never errant dragonfly dares to hover o'er it.
E'en the meditative doves eye it all askance,
By such dragons guarded well, like to old romance.
Little Dragon Doggymus, clad in black-and-tan,
Has no scales nor fearsome tails nor flaming eyes to ban;
Dragon Kittykin demure sallies forth to play
In a suit of gray and white, and wears it all the day.
Cool green turf and graveled walk, a cherry-tree to climb —
Fain am I to sit all day and watch the pantomime.
For 'tis pantomime to me — seldom sound is heard
Save when Dragon Doggymus "yips" at some stray bird,
Or, with pointed ears alert, fierce with mimic wrath,
Chases nimble Kittykin down the gravel path;
In pretended terror wild up the tree she flies,
Fur all ruffled till she looks twice her usual size.
At the loot stops Doggymus, baffled of his prey.
Signals she: "I won't come down till you go away!"
But when Mary brings the milk, her resolve is tried;
Down she skips — they gayly sup, seated side by side.
So they spend their happy days, always kind and bright,
Never "out of sorts" are they e'en from morn till night.
Would that all the playmates small (and all their kith and kin)
Were more like merry Doggymus and cunning Kittykin!

Boston, Mass.

THE GUESSING-PARTY

BERTIE'S birthday was coming right in the middle of the fourth week of his whooping-cough, so he could not have much of a party — only the family and the small girl from next door, who had given the cough to Bertie, and felt, therefore, somewhat responsible for his present woes.

"How can we have any fun with such a little few to come? I 'most think I won't have any party," said Bertie, mournfully, for birthdays in the Howe family had always been joyful days.

But Aunt Sue came to spend the day, and said she had a plan for a new kind of party that would amuse them all, old and young. Bertie was delighted to have a secret with this auntie, who always managed to find ways and means to bring good times with her. For one whole afternoon they were shut up in the guest-room, and the day before the birthday this placard, in good, big print, was posted on the dining-room door before the breakfast-bell rang:

"Bertie Howe's tenth birthday will be celebrated by a Guessing-Party in the parlor tomorrow evening from seven until half past eight. Every one is invited to come, and will please bring something for the rest to guess."

When the time came, you may be sure that all the family had dressed in their Sunday clothes, and were promptly seated in the row of chairs that Bertie had ar-

ranged. The small girl was also there, her eyes very round with expectancy, and a brown paper parcel in her hands.

First on the program came Aunt Sue's contribution. This was a large square of white cloth, which she pinned up on the portiere where all could see. On the cloth she and Bertie had pasted twenty-five pictures they had cut from the advertising pages of the magazines and the daily papers. Some were very pretty and some were funny, but all were familiar ones. The difficulty came when you tried to think what it was that the picture advertised, for every printed word was either cut off or carefully inked over.

There was the pretty chocolate girl with her tray, the babies taking a bath with some kind of soap, the girl with the tooth-brush and very white teeth, the scrubbing-woman who used a certain remarkable cleaning powder and had very little work to do forever after, the bicycle and camera and patent medicine pictures that every one had seen dozens and dozens of times. Each picture had a number beside it, and papers and pencils were given to all, with ten minutes by the clock to write down all the names they could remember.

This seemed easy at first and the pencils flew fast; but when the papers were gathered up, nobody had guessed all the pictures, but everybody was sure he could if he might only just think a few minutes longer. Big Brother Tom, who was always reading, had twenty-two correct answers, so he had the sheet of pictures given him as a reward, and rolled it up to carry to school to "catch the boys" with next day.

Then it was considered polite to give papa the next chance to puzzle the party.

"Well," said he, with a twinkle in his eye, "after all that brain-work I'm sure you need something easy," and he pulled out of his coat pocket one of mamma's spool-bags very tightly stuffed with something and tied up fast. "Each may squeeze this bag once with one hand, and say what is in it."

"Beans!" said mamma, without an instant's hesitation. "Pebbles!" "Candy-drops!" But nobody guessed peanuts because they were all shelled. Papa was disposed to be generous, so they all ate peanuts while mamma offered her guess-work.

This she called puzzle portraits, and strange indeed did the faces look. If you want to see how hard it is to recognize any face with one of the features covered, do as mamma did, and take the heads of President McKinley and Napoleon and paste a strip of white paper across the mouth and chin.

George Washington was guessed, even without his nose, but often as we had seen the faces of Dewey and Hobson, we guessed neither one with his eyes covered.

Then the big brother took his turn, with six little pill bottles, which he gravely offered to each person to smell, one after the other, as fast as possible, and then to name what he had smelled. They contained cologne, vinegar, mixed mustard, peppermint, camphor and petroleum. Only one person could tell them all, for the smells got strangely blended when taken so near together.

The small girl had been getting uneasy, and she now stood up. "I have brought a book," she said. "It is a new one and a nice one, and has lots of pictures and stories, and I want you to guess who it is for!"

Then she sat down and looked hard at the carpet; but Bertie said, "Oh, thank you ever so much!" and did not see at all why the others laughed, although he had given nobody a chance to guess that question.

Now in came Delia, the cook, with the prettiest little birthday cake that ever was seen. "There's something fur the one as guesses how many plums I put in; but sure, it's most all plums!" There was a lovely frosting with a B and ten candles on top, but all around the sides could be seen bits of plums and plums and plums!

The best way to find out seemed to be for Bertie to cut it at once. So he divided it into six slices, and before they began to eat, each one wrote the number he or she guessed and left the paper with mamma. Then, oh, such small bites, such careful searchings, and such slow work about it all that papa said there would be no fear of indigestion! Finally it was discovered that Aunt Sue had guessed just the right number, seventy-five plums, and to her Bertie presented a beautiful bouquet of roses. And Bertie said she ought to have them anyway, for getting up the guessing party. — A. C. T., in *Youth's Companion*.

Mellin's Food

NEGATIVE qualities are often of great importance as positive qualities.

For instance, Mellin's Food does not contain indigestible constituents; it does not contain insoluble constituents; it does not contain elements unsuited to the infant digestion; it does not contain starch; it does not contain dried milk; it does not contain cane sugar; it does not contain elements which may give rise to intestinal disturbance; it does not produce over-fat babies, who appear well but do not have the vitality to resist those troubles to which the infant is liable.

These negative qualities are important, and are peculiar and characteristic of Mellin's Food.

I enclose a portrait of my little nephew, John Harold Venner, aged four months. At birth he was a small, frail child, and until he was six weeks old he did not thrive. At that time they commenced feeding him Mellin's Food and the change was magical. He slept well, grew large and fat, and at four months weighed twenty pounds. We think he is the finest Mellin's Food baby we ever saw.

Mrs. WALTER W. COURT
405 Park Place, Brooklyn, N. Y.

Samples of many different foods for infants are left at my office, but yours is the only one I use for my own children and recommend to my patients.

It is only fair to say that in a general practice of about thirty-five years in this city, I have found no method of artificial feeding for infants equal to that supplied by the Mellin's Food Company.

FERNAND BEACH, M.D.
201 W. 44th St. New York City

SEND A POSTAL FOR A FREE SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

THE SUNDAY SCHOOL

Fourth Quarter Lesson VIII

SUNDAY, NOVEMBER 25, 1900.

TITUS 2:1-15.

REV. W. O. HOLWAY, D. D., U. S. N.

SOBER LIVING

I Preliminary

1. GOLDEN TEXT: *We should live soberly, righteously, and godly, in this present world.* — Titus 2:12.

2. TITUS: Scarcely anything is known of this fellow-laborer and highly-esteemed associate of St. Paul. He is not once mentioned in the Acts of the Apostles, and it is only from incidental allusions in certain Epistles that we learn that he was by birth a Gentile; that he was converted under St. Paul; that the latter took him to Jerusalem, and resisted there the demands of the Jewish zealots that he be circumcised "on the ground that Titus was to be a living demonstration of the truth and power of the preaching of Christian freedom;" that he was twice sent to Corinth, the second time as the bearer of the Second Epistle to that church; that he aided to collect in Greece the contributions for the poor churches in Judea; that, on the release of St. Paul from his first imprisonment in Rome, Titus accompanied him in his evangelistic journeys, and was left behind in Crete to perfect the organization of the churches in that island, and that he was afterwards sent to Dalmatia. According to tradition he died in Crete, as Archbishop of Gortynia, at the age of 94 years.

3. THE EPISTLE TO TITUS was written by St. Paul in the autumn of A. D. 67. The apostle had for some reason been called away from his labors in Crete (the present Candia), and, leaving Titus in charge, it became necessary to provide him with a manual of instructions relative to church order, to which he might appeal when occasion should arise. The Cretans were notoriously immoral, and their descendants now have the reputation of being "the worst characters in the Levant." There was danger lest the Church should relapse into old vices, or be corrupted by false teachers. St. Paul, therefore, invests Titus with his own authority in ordaining ministers, and gives him precepts for settling questions of discipline. "This is a short Epistle," says Luther, "but yet such a quintessence of Christian doctrine, and composed in such a masterly manner, that it contains all that is needful for Christian knowledge and life."

4. HOME READINGS: Monday — Titus 2. Tuesday — 1 Cor. 9:19-27. Wednesday — Rom. 13:7-14. Thursday — 1 Pet. 4:1-8. Friday — Prov. 20:1-11. Saturday — Gal. 5:16-26. Sunday — Phil. 3:18-21.

II Introductory

The apostle has been telling Titus how to deal with false teachers and their pernicious views. He now bids him guard his own teaching so that it shall always conform with "sound doctrine;" and, becoming more specific, he enumerates various classes in the Cretan church and outlines exhortations for each. Beginning with the aged men, he would have Titus urge upon them temperance, gravity of demeanor, sober-mindedness, and genuine faith, love and patience. The aged women should be taught to cultivate a reverent behavior, avoiding evil-speaking and the habitual use of intoxicants (to which the Cretans were addicted); schooling the younger women in husband-love and child-love, in discretion, chastity, domesticity, kindness, submission, that the Gospel which inculcates these virtues should not suffer by their misconduct or neglect in these things. Younger men, too, should be exhorted to sober-minded-

ness; and, as Titus might be reckoned as belonging to this class, he was admonished to stand forth as an example of all that is good, guarding his teaching from Judaistic or heathen contamination and from fanaticism, keeping it so true and sound that opponents would be shamed out of criticising adversely Christ's teachers. Slaves were to be taught to be submissive to their masters and to try to please them in every way, neither opposing them nor pilfering from them, but showing themselves entirely trustworthy; so that even their humble lives should shed a sort of halo round the Divine teaching.

And the reason why Titus should pay strict attention to the Apostle's charge was then given: God's grace has been manifested. It includes all men in the salvation which it proffers. It has a disciplinary purpose — to induce men to renounce what is unlike God and the desires that take in this world only, and to live sober, righteous and godly lives here and now. It has an inspiration, too — the blessed hope of the manifestation of the Saviour when He shall come in the Father's glory — that Saviour who, in order that He might redeem us and purify us as peculiarly His own, eager for all that is good, gave Himself in our behalf. Titus is bidden to exercise authority in exhortations like these, and in reproof when necessary; and so to conduct himself that no one will "despise" him.

III Expository

1. But speak thou. — "Thou" is emphatic. False teachers are teaching error; "thou" must teach truth. The things which become (R. V., "which befit the") sound doctrine — the wholesome truths which the apostle is about to specify. The teaching of the Judaists was to the last degree unwholesome, full of senseless trivialities and baseless distinctions respecting meats and drinks, times and seasons. Such things were fatal alike to sound and robust faith and to all moral earnestness" (Plummer).

2. That the aged men be sober (R. V., "temperate") — self-restrained in the matter of wine and of all indulgences. "In voice and in manner and in look and in gait exhibit in your body the sobriety of your mind" (Theodoret). The sobriety inculcated is "that power over ourselves which keeps under strict control bodily impulses, mental impulses, and spiritual impulses also. There is a spiritual frenzy analogous to physical madness, and there are spiritual indulgences analogous to bodily intemperance. For these things also self-mastery is needed" (Plummer). This quality of sobriety or sober-mindedness is the keynote of this chapter. Grave — in behaviour; the opposite of triviality. Temperate (R. V., "sober-minded"). — Alford translates the word "discreet," "self-restrained." Sound in faith, in charity, (R. V., "in love"), in patience — spiritual healthfulness; possessing and manifesting the graces mentioned in such genuine fashion that no one can question their reality.

3. Aged women — the "mothers" in the Cretan Church, and therefore the feminine leaders. That they be in behaviour as becometh holiness (R. V., "be reverent in demeanor") — manifesting in manner, habits and dress a demeanor consistent with their high profession. Not false accusers (R. V., "not slanderers") — not given to evil-speaking. Not given

to much wine (R. V., "not enslaved to much wine"). — The extreme profligacy among Cretans probably led the apostle to preach moderation as a step to entire abstinence, for which they might be later fitted.

4. That they may teach (R. V., "train") the young women. — "It was judicious that Titus, a young man, should admonish the young women, not directly, but through the elder women" (J. F. and B.). Love their husbands . . . their children. — Dr. Doherty notes that no special advice is given to maidens, because "in Paul's day independent women were not an appreciable part of the world's population. Few remained unmarried except slaves. . . . Modern industrial conditions keep millions of women from the responsibilities and privileges of family life. This is profoundly to be regretted, for nature and Christianity alike teach that the highest and most honorable duties of woman are those of her own household."

5. To be discreet, etc. — The R. V. makes many changes in this verse; it reads: "To be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." Five womanly and domestic qualities are named, which need no explanation. Inattention to any of them would bring discredit upon that Holy Word which those young women professed to follow. Even if their husbands were not believers, they were to respect the marriage tie and its obligations.

Prayerful reflection will show how peculiarly adapted to young "business women" are these five principles of holy living, with such changes in the third and fifth as the providential molding of their lives may necessitate. That they are workers in an office, shop or factory, rather than "at home," and that their "obedience" (their whole-souled, affectionate consecration) must be rendered to the dear Lord's cause in the Church and the world, rather than to "their own husbands," may (or may not) lessen their comfort on earth; but in God's sight it lessens neither their duty, their responsibility, nor their reward. The influence for God of a sensible, refined, energetic, loving, consecrated young woman (regardless of her surroundings) is beyond measurement. To such girls and women at the last day will be spoken the beautiful words of Prov. 31:29 (Doherty).

C.6. Young men — R. V., "the younger men." Likewise exhort to be sober-

Nothing

Tastes Good

And eating is simply perfunctory — done because it must be.

This is the common complaint of the dyspeptic.

If eating sparingly, leaving much of the light meal provided, would cure dyspepsia, few would suffer from it long.

The only way to cure dyspepsia, which is difficult digestion, is by giving vigor and tone to the stomach and the whole digestive system. It is therefore cured positively and absolutely by Hood's Sarsaparilla.

The testimonial of Frank Fay, 106 N. Street, South Boston, Mass., voluntarily given like thousands of others, should lead to a trial of this peculiar medicine. "My niece," he writes, "was a great sufferer from dyspepsia for six years. She tried many medicines in vain. She had no appetite and was troubled with sour stomach and headaches. After taking two bottles of Hood's Sarsaparilla she was well."

Hood's Sarsaparilla

promises to cure and keeps the promise. Accept no substitute for it.

minded.—“‘Sober-mindedness’ is but another name for that conscious homage of the soul to righteousness and truth which gets outward revelation in honest words, in good habits and brave Christian living. This grace is not to be confused with that depressed and joyless type of seriousness which comes from personal defeat or sorrow, nor with that matured judgment which belongs to old age, nor with any artificial or straight-jacket process of repression which would convert boys and girls into grown-up people. Nor is it a grace to be counterfeited or put on as an outward habit as we do our hats when we go out-of-doors, and such as we associate with Quaker manners and Puritan times. But it is that atmospheric temper which goes with Christian life, be it young or middle-aged or old, in which we think and act and speak and do our daily work with the accent of Christ — a temper in which our methods, our manners, our judgments, are touched with the suggestion of fairness and sympathy and spiritual earnestness” (W. H. Davis).

7. In all things showing thyself a pattern (R. V., “an ensample”) of good works.—The apostle lays upon Titus the duty of being the bright exemplar of all the graces and holy activities which he is to enjoin upon others. In doctrine, showing uncorruptness.—Both as to the form and contents of his teaching he was to be uncompromising and sincere. “Much of that popular alienation which in many communities obtains against the church is based upon a doubt in the public mind as to the honesty with which Christian truth is believed and the sincerity with which Christian lives are lived” (Davis). Gravity — both in the pulpit and in daily life. Sincerity — omitted in R. V.

8. Sound speech, that cannot be condemned — because commanding itself as wholesome and true to every man’s conscience. That he that is of the contrary part.—The Gospel had many opponents then as it has now. May be ashamed.—The Jewish and heathen adversaries, failing in their eager search to find something either in the teaching or the acts of the Christian teachers to stigmatize as “evil” and thereby build up an argument against the truth, would naturally feel “ashamed.”

9. Exhort servants — slaves in reality. To be obedient to their own masters.—Though spiritually emancipated and rejoicing in the freedom of the sons of God, they should submit to the social condition to which they belonged. To please them well (R. V., “to be well-pleasing”) — giving satisfaction in all things. Not answering again (R. V., “not gainsaying”) — “not contradicting” (Alford).

10. Not purloining, but showing all good fidelity.—Slaves were often stewards; or placed in other positions of trust. They might be dishonest and never be “found out.” The principle of strict fidelity was to be enjoined upon them. That they may adorn the doctrine of God our Saviour.—“Not Christ, but the Father, is meant” (Alford). “This circumstance is to be noted, that God deigns to accept adornment from slaves, whose condition was so vile and abject that they were not commonly reckoned among men at all. For he does not mean servants such as we now use, but bond-slaves, which were bought in the market like oxen and horses. And if their life is an ornament to the Christian name, much more let those who are in honor see that they defile it not by turpitude” (Calvin).

11, 12. For the grace of God that bringeth salvation hath appeared, etc. (R. V., “for the grace of God hath appeared, bringing salvation to all men”) — “For” intro-

duces the reasons of the series of exhortations given above. “‘The grace of God’ is that divine favor to men of which the whole process of redemption was a proof; not to be limited to Christ’s incarnation” (Alford). It brings salvation to all men in the sense that it is proffered to all and the excluded are the self-excluded. Teaching us that (R. V., “instructing us to the intent that”) — introducing the purpose of its discipline or instruction. Denying ungodliness and worldly lusts — perpetually saying no to what is opposed to God or does not tend to God, and mortifying desires which concern this world only. We should live soberly, righteously, and godly.—The grace of God is frustrated unless those who profess to accept it live lives corresponding with its teachings — sober, as respects ourselves; righteous or just, as respects our neighbors; godly, as respects the Source of all grace. In this present world — in the world, but not of it.

13. Looking for that (R. V., “the”) blessed hope — the fulfillment of the hope. And the glorious appearing of the Great God and Saviour (R. V., “and appearing of the glory of our great God and our Saviour”).—The “blessed hope” was this “appearing,” because “when He shall appear we shall be like Him.” Says Chrysostom: “He speaks here of two manifestations; the former of grace, the latter of glory.” The conjunction of the two appellations “great God” and “our Saviour,” with the name “Jesus Christ” added has led some commentators to regard this as a prooftext of our Lord’s essential Deity; others insist that both the Father and the Son are referred to and cite the texts Matt. 16:27: “The Son of man will come in the glory of His Father;” also 1 Pet. 4:13; John 17:3; 1 Thess. 3:13. Alford says: “Whichever way taken, the passage is just as important a testimony to the divinity of our Saviour; according to the first, by asserting His possession of Deity and right to the appellation of the Highest; according to the second, by asserting His equality and glory with the Father in a way which would be blasphemous if predicted of any of the sons of men.

14, 15. Who gave himself — the forcible ‘Himself,’ His whole self, the greatest gift ever given” (Ellicott). For us — “on our behalf, not in our stead” (Alford). That he might redeem us.—We are “bought with a price,” and such a price! — nothing less than “the precious blood of Christ.” From all iniquity — every species of lawlessness (1 John 3:4); He gives us in its stead “the perfect law of liberty,” the freedom of the sons of God. Purify unto him-

self.—His redemption not only “saves from wrath,” it also “makes us pure.” A peculiar people — R. V., “a people for his own possession.” Zealous of good works — as ardent in doing and promoting “good works” as they had been in doing and promoting evil works. These things speak — a concluding injunction to Titus, summing up all that had been enjoined. Rebuke — R. V., “reprove.” Let no man despise thee. — No man could despise him, if he taught and exhorted and practiced what the apostle directed.

IV Illustrative

1. The National Bureau of Labor sent out inquiries to seven thousand employers, asking whether or not they discriminated against employees who used intoxicating liquors. Of the number, forty-four hundred replied in the affirmative, two thousand saying that they forbade their employees to use liquor at all. Of the replies received from officers of transportation companies, ninety-seven per cent. declared against drinking employees. It is well known that the majority of the leading railroad companies of this city have strict orders against the use of liquor by their trainmen. In this respect the progress of invention is rendering valuable assistance to temperance workers. Boys who learn to drink are not on the path of success in the search for employment (*Advance*).

2. Is social drinking upon the increase? We have reason to fear that it is, not alone in saloons and hotels, but in the circles of polite society. This apparent reaction in temperance sentiment and practice can be accounted for by the equilibrium to which temperance agitation has come within the present decade, by those imported old-world habits which modern travel and newly-made wealth and fashionable ambitions have foisted upon American dining-rooms and parlors, and also by the rapid development of club life, which has swirled all ranks and conditions of men, women, and children into little organized coteries labeled with all sorts of names and loaded with all sorts of aims, from a morning whist-club of idle women who turn day into night by pulling down the shades and lighting the gas-jets, to a mutual insurance society which alternates a dinner with a dance, or a Browning club, or a college fraternity. To stand against these social and convivial tendencies in modern society requires the stamina and grace which sober-mindedness gives to life. For only that thoughtful and reverent discrimination between things right and wrong, that sense of self-value born of Christ’s cross, and that honest recognition of social obligation for which this old Word pleads can withstand the temptations which appetite and selfishness are crowding upon us (W. H. Davis).

RAMONA
(Chocolate)

RAMONA and ATHENA Sugar Wafers --- new and delicious delicacies, dainty tid-bits to serve with afternoon tea or with dessert. Ramona has chocolate flavoring, Athena, lemon.

NATIONAL BISCUIT COMPANY

ATHENA
(Lemon)

OUR BOOK TABLE

A Century of American Diplomacy. Being a Brief Review of the Foreign Relations of the United States, 1776-1876. By John W. Foster. Houghton, Mifflin & Co.: Boston. Price, \$3.50.

This most admirable volume will surely quicken patriotism and inspire youth with a new zeal to assist in maintaining the honorable position of our Government in its foreign relations. It is a review of nearly all our history from a very entertaining standpoint — that of our collisions with other nations. As a rule, we show to excellent advantage in this light, and had the sketch been prolonged to the present time, it would have been not a whit less creditable; for the men who have had charge of our State Department since 1876 — Blaine, Frelinghuysen, Bayard, Foster, Gresham, Olney, Sherman, Day and Hay — have well maintained the high standard set by their predecessors, among whom are counted Seward, Everett, Webster, Clay, Jay, Marshall, and many of the Presidents. Our foreign relations have been usually in the hands of the ablest men whom our country has produced. And these, together with the Supreme Court judges and great legal writers, have done most important service. As Mr. Foster rightly says: "It is no vain boast to say that no body of men in any country have exercised a more salutary influence on the affairs of the globe, or done as much to improve and enlarge the principles of international law." Mr. Foster has done exceedingly well to put his lectures in the School of Diplomacy of the Columbian University into this excellent form for presentation and wider usefulness. As our country, in obedience to Providence, is now enlarging its intercourse with other Powers, and stepping forward in the strength of its full manhood to take up its proper share in the world management, a study of its past relations with Europe and Asia is especially opportune and manifestly helpful. The whole tone of the book is judicial and fair, and its statements, we are quite sure, may be implicitly relied upon. It should be widely read, and will doubtless find a place in every public library.

Theodore Parker, Preacher and Reformer. By John White Chadwick. Houghton, Mifflin & Co.: Price, \$2.

Whether a new life of Theodore Parker, in addition to the various others already prepared, was really called for or not, the sales of the book will, of course, before long, somewhat serve to show. He made many friends and many enemies during his tumultuous and stormy life, which closed in 1860, when he had just about turned the half-century milestone. His friends still cherish his memory, and regard him as almost a martyr and quite a saint, while his enemies have not all of them as yet forgiven him for his vehement denunciations of orthodoxy and his vituperative arraignment of most of the doctrines held precious by evangelical believers. The thing that strikes one most strongly, however, in turning over the leaves of his life today, is that the uproar against him fifty or sixty years ago was mainly from within the Unitarian fold. His fellow ministers, nearly all of them, cast him out as an abominable heretic unworthy to be accounted a Christian because of his rejection of miracles and everything else in Christianity or its Book that was supernatural. The Unitarian ministers and laymen alike were horrified at his rationalistic positions, and altogether withdrew their fellowship from him. Today, however, as is intimated in one or two places in the book, Theodore Parker would be rather too orthodox for a large part of the Unitarian preachers who are in good standing in the denomination. Parker had a very great admira-

tion for Jesus, but it was simply as an eminently excellent man. Parker was deeply religious, but "to my thinking," he says, "there is but one religion, being good and doing good." He certainly was good and did good, according to his light, being a fierce hater of slavery and other great wrongs (though not a prohibitionist as to strong drink), and very devout, prayerful, and self-denying in his spirit. His type of Unitarianism has certainly triumphed in the denomination, crowding back and out the old Arian and Socinian types so prevalent a generation ago. But his type of doctrine has by no means triumphed in the world. Jesus of Nazareth, the God-man (not merely the good man), never had so many worshipers as now, and Unitarianism is an ever-decreasing coefficient in religious thought.

Between Boer and Briton. By Edward Stratemeyer. Illustrated by A. Burnham Shute. Lee & Shepard: Boston. Price, \$1.25.

This volume relates the experiences of two boys, cousins, one American and the other English, whose fathers are engaged in the Transvaal, one in farming and the other in mining operations. The scene opens in Texas on a cattle ranch, whence it is transferred to South Africa, where the cousins meet. While the two boys are off on a hunting trip the war between the Boers and Britons suddenly breaks out, and while endeavoring to rejoin their parents they find themselves placed between hostile armies, and their thrilling experiences are brought out in Mr. Stratemeyer's best style. Great care has been given to the geographical and historical setting.

Bible Tragedies. By George Clark Peck. With an Introduction by Rev. G. P. Mains, D. D. Eaton & Mains: New York. Price, \$1.

Dr. Mains, in a brief but pertinent introduction, very properly characterizes this volume in saying: "In these 'Bible Tragedies' the author has brought to his task a keen power of analysis and a wealth of illustrative material drawn from fresh and vital sources. These discourses abound in vivid and pointed lessons for practical living. They contain no hackneyed work. A significant fact is that they were not primarily prepared for publication. The capacious house was always thronged, and several times well-nigh to physical discomfort." The subjects treated are: "The Tragedy of the Forbidden Fruit," "The Quails," "The Spoil," "The Unseen Hand," "An Ancient Gallows," "A Charger," "The Uninvested Pound," "The Silver Pieces."

Almost as Good as a Boy. By Amanda M. Douglas. Illustrated by Bertha G. Davidson. Lee & Shepard: Boston. Price, \$1.25.

This new juvenile by Miss Douglas is an attractive and charming book suitable for girls fifteen years old and upward. She tells of the great responsibility falling upon a young girl, in whose case it might at first have seemed that she would better have been a boy in order to give the necessary assistance to her family. How the girl leaves home to go to a distant city and work for an uncle, how she overcomes his antipathy to girls, smooths down his crabbed nature, attends to his business, and nurses him in his sickness, is delightfully told.

The House-Boat on the St. Lawrence. By Everett T. Tomlinson. Lee & Shepard: Boston. Price, \$1.50.

Dr. Tomlinson began a series of almost ideal excellence in the way of standard books for boys when he wrote "Camping on the St. Lawrence" last year. He has now placed the four friends and royal good fellows, "Bob," "Ben," "Jock," and "Bert," in a house-boat on the same river, and given them Frontenac instead of Cartier as the discoverer who affords them in-

spiration. The author's purpose has been to record such experiences as a party of four college friends might have had (and, indeed, did have) in a summer spent upon the beautiful and historic St. Lawrence. It is a good book for parents to place in their boys' hands.

Sunday-School Praises. Prepared Especially for Use in the Sunday-school. By Wm. J. Kirkpatrick. Eaton & Mains: New York. Price, 25 cents.

"Sunday-school Praises" will meet the constantly growing demand for a book for Sunday-school praise and worship only.

As It Was in the Beginning; or, The Historic Principle Applied to the Mo-aic Scriptures. Edward Oridge, D. D. Fleming H. Revell Company: Chicago. Price, 75 cents.

The subject of this volume is the "testimony of Jesus," and the author undertakes to show that from the very beginning of the Bible Jesus was in all, and that by Him and through Him God ruled in the affairs of men in all dispensations.

The Story of the Alphabet. By Edward Clodd. With Ninety Illustrations. D. Appleton & Company: New York. Price, 40 cents.

This will prove to a majority of readers a novel, interesting, and very instructive novel. The ordinary reader will be amazed to learn how much of real and strange history is included in this book. The illustrations are fine and very helpful.

Greater America: The Latest Acquired Insular Possessions. Perry Mason Co.: Boston. Price, 50 cents.

This book is made up of articles, stories and sketches taken from the pages of the *Youth's Companion*. We know of no other volume that gives in so small a space such timely information regarding our recently acquired insular possessions. It is finely illustrated, and will be found equally interesting and informational to young and old.

The People's Bible Encyclopedia

One wonders at the courage of an author who undertakes to furnish a comprehensive and adequate Bible dictionary in one volume of thirteen hundred pages. In these days of voluminous knowledge his courage looks like rashness. One suspects before examining the book that it must be a

A CHEMIST SPEAKS

Of Predigested Food

"After having tested and tried every form of predigested food on the market, and experimenting in my own family, my attention was attracted to an article headed 'Brawny Scots' Diet,' mentioning eggs and Grape-Nuts. I carefully tested the new food and finally began its use in my family, with most gratifying results.

"My little boy at that time was a pale, anemic child and very poorly nourished. Now, thanks to Grape-Nuts, he is as fine a specimen of infantile strength as I could wish for. My own personal experience means much to me. For some years I was troubled with dyspepsia; that is, I could not eat bread or any preparation of bolted wheat flour, such as cake or any of the starchy preparations, without a fit of indigestion, sour stomach, costiveness, and headache.

"As soon as I quit that sort of food and used Grape-Nuts, which has the starchy part predigested, I began to recover. The change has been remarkable. I formerly weighed 122 pounds and now weigh 137. Am strong, have more nerve force than I ever possessed, appetite perfect, sleep sound and can endure any amount of work. I know exactly where the change has come from, and it is from your truly scientific and wonderful food, which is worthy of the highest commendation." — Chas. B. Prior, C. of P. Class '94. Middletown, N. Y.

meagre compilation, omitting much desirable and essential matter. But examination quickly discovers that the "People's Bible Encyclopedia" is no such fragmentary and imperfect work. On the contrary, it is as remarkable for fullness as for condensation. Its range of Bible topics is wider even than that of McClintock and Strong's voluminous work.

The attention of the church should be fixed at once on the fact that here is a new aid to Scripture study so remarkable as to be a necessity to those for whom it is intended and adapted. It exactly meets the want of all who cannot obtain or do not desire the cumbersome, costly, many-volumed encyclopedias, and who are not content with the small and meagre ones. It is suited to the young minister who may not be able to buy the more extensive and expensive Bible dictionaries; to the local preacher and exhorter who wishes to instruct and edify when he speaks; to the class-leader who feels responsible for feeding his little flock with the finest of the wheat and the marrow of the Word; to the Bible-class teacher who desires to appear well prepared, ready for emergencies, and not to be tripped up and convicted of ignorance by the questions of eager, quick-witted and studious scholars. It might well be counted a necessary part of the furnishing and outfit of every Christian home.—*Methodist Review*.

The price of this work, published by Eaton & Mains, New York, is \$3, cloth; \$4.50 full morocco circuit bound.

Magazines

—The lover of what is best in current literature will take up the *Atlantic Monthly* for November with peculiar gratification. There is a fine and timely variety, including both story and verse. William Garrott Brown gives "A Defence of American Parties," needed for these times when the idealist and theorist are perpetually crying down all political parties. Edmund Noble prophesies well on "The Future of Russia." For a practical paper William E. Smythe has a good one on "The Struggle for Water in the West." "An Astronomer's Friend

ship," by Simon Newcomb, and "Sir Robert Hart," by H. C. Whittlesey, are attractive articles. (Houghton, Mifflin & Co.: Boston.)

—The second of Henry Norman's illustrated papers on "Russia of Today" is the leading contribution in *Scribner's* for November. "The Wheel of Time," by Mary Catherine Lee, contains some exquisitely fine colored illustrations. "The Cross Streets of New York," fully illustrated, by Jesse Lynch Williams, presents some interesting and quaint portions of our largest metropolis. There is another instalment of J. M. Barrie's "Tommy and Grizel," and a superbly illustrated article on "The Landscape Features of the Paris Exposition." (Charles Scribner's Sons: New York.)

—The *Forum* for November opens with the pros and cons of the Presidential Campaign, each side being strongly presented. George E. Roberts answers the inquiry, "Can there be a Good Trust?" Sir Robert Stout writes luminously upon "The United States and the Australasian Federation Compared." Archer Brown presents the case of "The Revival and Reaction in Iron." Ferris Greenslet has a timely and critical paper on "Chaucer." (Forum Publishing Co.: New York.)

—Bishop Vincent has an interesting and significant paper in the *Homiletic Review* for November on "The Croydon Young Folks' Church Conference." Dr. Arthur T. Pierson presents a luminous article on "The Keswick Teaching in its Bearing on Effective Preaching." Dr. E. H. Dewart, of Canada, writes ably, as he always does, on "The Church for the Times." There is very much excellent sermonic matter. (Funk & Wagnalls Company: New York.)

—The November number of the *North American Review* unquestionably attests the fact that the editor is determined to hold this historic monthly to the very highest standard. This number contains thirteen important papers on vital topics. China, India, Japan, the Peace Movement, Chaucer, Mohammedanism, are comprehensively treated. The subject likely to introduce most criticism is "Retrogression of the American Woman," by Flora McDonald Thompson. (Franklin Square, New York.)

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These volumes are uncommonly attractive, both as literature and as art. They include Mrs. Wiggin's inimitable accounts of Penelope and her companions in England and Scotland, and are easily among the most humorous and fascinating books in modern literature. Mr. Brock, a well-known English artist, has illustrated them with great skill and humor. They are quite sure to be prime favorites this Holiday season.

A LITTLE TOUR IN FRANCE

By HENRY JAMES. *Holiday Edition*. With about seventy illustrations by JOSEPH PENNELL. Crown 8vo, handsomely bound, \$3.00.

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By CHARLES W. CHESNUTT, author of "The Conjure Woman" and "The Wife of His Youth." Crown 8vo, \$1.50.

Like Mr. Chesnutt's previous books, this novel is a story of the "Color Line." It involves romance, very dramatic incidents and revelations of character; and while its literary charm will attract readers, the deep significance and tragedy of the story will stir a feeling far profounder than mere interest.

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By Miss A. M. EWELL. 16mo, \$1.25.

An historical novel relating to Bacon's Rebellion in Virginia in 1676, an episode that offers excellent opportunity for a spirited story. The incident which furnishes the title was intensely dramatic—the placing of the wives and children of the attacking force in front, making them, as one of the leaders said, "a guard to Satan."

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"Beautifully written—a very strong piece of work. . . . I wish every one in the United States would read the book." — *Rev. Minot J. Savage*.

It is not altogether easy, with the big problems of life as MR. ALLEN presents them still in our minds, and the delightful rhythm of his prose still echoing in our ears, to speak quite as temperately and judiciously as we ought of his latest volume. That it is a strong book—strong with the special sort of strength that stamps his work as a whole—there is no gainsaying. But it is more than this; it is a book which will set men thinking, and whether they agree with him or not, will broaden their views of this life and possibly that to come.

It is impossible, however, to give anything approaching an adequate idea of this book, which from beginning to end is replete with that "Mystery Immortal," which is in the hemp and in our souls, in its bloom and in our passions, by which our poor brief lives are led upward out of the earth for a season, then cut down, rotted and broken for Thy long service!"—*Commercial Advertiser*, New York.

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THE MACMILLAN COMPANY, 66 5th Ave., New York

November 14, 1900

Geneva and Mont Blanc

[Continued from Page 1453.]

vine, through which plunges as if in death agony a mountain stream, below. From some mountain across the narrow gorge a cataract, child of the eternal snows, leaps like a stag hard pressed by huntsmen into the abyss. Beyond high on the mountain a church spire lifts its thankful head, and under its shadow golden wheat is being garnered. A turn in the ever-winding road, and the whole Mont Blanc chain bursts upon the sight. Before us is a glorious panorama of the Alps—pine forests standing sombre and solemn at their bases, and half way up a shimmering veil of mist, out of which rise sunny summits and sharp needles of rock which seem to float unsupported like a fairy world. The mists fade away and the eternal hills, sharply outlined, are like cameos of the sky. Longfellow thought there could be no more magnificent scene on the earth than this outlook. But wait. As we have journeyed the evening sun has gone down. The chill of night is come. Darkness approaches. The black, jagged, furrowed walls on either side are desolate. A single light only glimmers in the deepening gloom—it is the campfire of some lone herdsman. Before us are the Aiguille du Midi, the Aiguille Verte, and Mont Blanc with his fields of glaciers and worlds of snow. Suddenly a flash of light touches with palest tint his mighty face, then dies away. Yet immediately it comes again, and the cold dismal fields of snow and ice are transformed into most gorgeous hues. The wondrous Alpine glow is upon the hills. The fire leaps from crag to crag, and from peak to peak, until the whole range is flooded with a divine effulgence. Banks of clouds above the mountains kindle and glow as if some spirit of light had entered into their hearts. The flitting white clouds back along the way we have come flame with color, now pink, now richest salmon. The sharp edges of the glaciers reflect wavering points of lilac and purple. The radiance deepens, wave upon wave of glory billows the mountains, till domes and pinnacles and minarets are swathed in celestial splendor. Then the fire fades, from Mont Blanc last of all, and it is night when we drive into the Vale of Chamonix, a wondrous plain, a dozen miles in length and a half-mile wide, dropped from the sky between the hills.

The story of this famous valley, its monks and slaves, its heretics and their faithfulness even unto death, its superstitions and customs, the early attempts to conquer Mont Blanc, the awakened interest in mountaineering therefrom, the daring deeds of heroic guides, the many tragic deaths on the mountain—all this is too long to be told now. And time would fail me, also, to tell of Balmat, De Saussure, Coleridge, Tyndall, Jannsen, Amiel, and a host of others, who have found in Mont Blanc a field for scientific investigation, the arena of daring adventure, an inspiration to poetic feeling and expression, or having come under the witchery of its beauty have gone up and down the earth saying with Byron,—

"Mont Blanc is the monarch of mountains."

Ladies' Aid Union

The Ladies' Aid Union of the New England Conference held its semi-annual meeting in St. Paul's Church, Lynn, Oct. 26, from 10 A. M. to 4 P. M. About 400 women were present. As they assembled, Mrs. Edith Edwards entertained them with an organ recital. The meeting was called to order by the president of the Union, Mrs. F. A. Patterson, of First Church, Everett, who introduced Mrs. Lewis Pierce, president of St. Paul's Ladies' Aid Society. Mrs. Pierce read the first Scripture lesson, which was followed by the Lord's Prayer. Mrs. E. R. Thorndike read a selection from James, and Mrs. Chadbourne, of Medford, offered prayer. Mrs. Curnick, in the name of St. Paul's Ladies' Aid Society, welcomed the visiting churches cordially. The first Ladies' Aid Society in New England was organized by St. Paul's Church in 1821, under the name of the "Female Benevolent Society." Mrs. J. H. Mansfield responded to the words of welcome for the Union.

Mrs. Burkes Moody, of Lynn, then rendered beautifully the solo, "I shall See Him Face to Face." The report of the annual meeting, held in Trinity Church, West Medford, was read by the secretary, Miss Lilla E. Kelley, of Roxbury, and accepted. The report of the corresponding secretary and treasurer, Mrs. Philip Ham, of Everett, was listened to with much interest.

Mrs. Charles Crane, of East Boston, was introduced, and gave a short and interesting account of methods employed by Dr. Crane and herself in the Saratoga St. Church, East Boston: Every woman is made to feel a personal interest and responsibility in the church and its work. A special meeting is called, by the pastor, of all the women who attend the church. He then states his plan of work, divides them into sections, each with a chairman, and gives to each division a department of the church work. They are given a proportion of money to raise and are at liberty to do this in any way that they see fit.

Miss Mary E. Lunn then led the devotional service, taking as her text Paul's words: "Workers"—or, as the Revised Version reads, "Fellow-workers"—"with Christ." "Called to be saints"—not canonized ones, but to minister to those about us, to preach the Gospel through love's ministries. God has called us to work just here. He never calls His children to do impossible things. Through quiet communion with Him we find out His plans for us. One soul leads another soul.

At 12:30 luncheon was served by the St. Paul's Ladies' Aid in the church vestry.

At 1:30 the president called the meeting together, and a helpful devotional service was led by Dr. Curnick, pastor of St. Paul's Church. A gavel made by Mr. J. C. Mann, of West Medford, of wood taken from old Faneuil Hall, Boston, was given by Rev. A. W. L. Nelson, formerly of West Medford, now of Monson. The presentation speech was made by Mrs. Rich, of West Medford. Reports had already been read from many of the churches, and Mrs. Edward Came, of Somerville, was called upon to give the report of the Conference Petition Committee. The petition presented to the General Conference of 1900 from the Ladies' Aid Union asked that body to grant them the same rights and privileges as enjoyed by the Epworth League. The petition was presented by Dr. J. H. Mansfield. It was referred to the committee on the State of the Church, and by them dismissed. Their objections were: 1. Lack of uniformity of name; 2. Lack of uniformity of relation; 3. The petition was sectional instead of national. A similar petition was presented from Kansas. Dr. Mansfield spoke heartily for the women of the Ladies' Aid Union in this matter, and Dr. W. T. Perrin championed the Kansas petition. It seems strange that the mother of all the societies should be held off in doubt when her daughters have been shown every honor. This Society is the one to which the official board first turns for financial aid; it provides in most instances a home or its furnishings for the pastor; is the one to which the poor first turn; visits the sick and those in trouble; helps to build new churches; is the house-mother, the faithful, silent one. Some have found fault with the old-fashioned dress and ways of this mother. Let these bright children help to cut over the beautiful old garments of silk and satin brocaded with golden deeds. She waits for this generation to vitally interest itself in her, waits with open arms, and is eager for help and anxious to please. If she wishes to have a voice in the affairs of the home,

let her be a mother of 1900, not of 1800. Help her to become what you desire through loving criticism, through fellowship in labor. A unanimous vote of thanks was given to Dr. Mansfield by the Union for his work in their behalf. A solo was beautifully rendered by Mrs. Nellie Nichols, of Lynn. Reports were again presented, but there were many who did not have a chance to report, the program was so full and so many new names had been sent in.

Rev. R. L. Greene, D. D., of First Church, Lynn, was introduced, and gave an interesting and helpful talk on "The New Woman in the Ladies' Aid." Man thinks himself the head of the home, but he only *thinks* he is. The women of the church are its arterial strength, and have been since the time Mary held the Babe in her arms in Bethlehem. The new woman in the church? Some of the newest women have the whitest hair and are doing the strongest and most earnest work. There is coming to the church of God a revival such as the world has seldom seen. We can feel the touch of the power. We have been groping in the sciences to find God. We have been searching for Him, and He is calling to the world to be awake and alive. Woman is upon her knees, and by her prayers and supplications bringing the world nearer to the Master. The old-fashioned sewing-circle—how many churches has it made possible, debts raised, parsonages furnished, salaries eked out, all done by a noble band of women! That is the history of the Ladies' Aid Society. Let us be practical. Times have changed. The time for erecting new buildings and paying church debts has in a great measure passed. The great work for the Ladies' Aid, at the present day, is sympathetic helpfulness—the rich bearing the burdens of the poor. Let each woman select home to brighten and make happier by her loving sympathy; thus the new woman, with her broad sympathies and interests and understanding, will bring the kingdom of Jesus Christ into some other heart. God sanctify that thought to you!

The question-box was then opened by Mrs. Rufus Flanders, of Brookline.

An invitation extended to the Union by the

TAKE A RECORD

See how many Friends are Hurt by Coffee

It would be just as reasonable for a temperance advocate to drink a little diluted whiskey as to drink coffee, for one is as truly an intoxicant as the other, and persistence in the use of coffee brings on a variety of chronic diseases, notorious among which are dyspepsia, heart palpitation (and ultimately heart failure), frequently constipation, kidney diseases, many cases of weak eyes and trembling condition of the nerves.

This is only a small percentage of the great variety of diseases which come from an unbalanced nervous system, caused by the persistent daily use of the drug caffeine, which is the active principle of coffee. Another bit of *prima facie* evidence about coffee is that the victims to the habit find great difficulty in giving it up.

They will solemnly pledge to themselves day after day that they will abandon the use of it when they know that it is shortening their days, but morning after morning they fail, until they grow to despise themselves for their lack of control.

Any one interested in this subject would be greatly surprised to make a systematic inquiry among prominent brain workers in America. There are hundreds of thousands of our most prominent people that have abandoned coffee altogether and are using Postum Food Coffee in its place, and for the most excellent reasons in the world. Many of them testify that ill-health, nervous prostration, and consequent inability to work, has in times past pushed them back, and out of their proper standing in life, which they have been able to regain by the use of good health, strong nerves, and great vitality, since coffee has been thrown out and the Postum put in its place.

Ladies' Aid Society of Winthrop St. Church, Roxbury, to hold the annual meeting in March, in that edifice, was accepted. A vote of thanks was given to St. Paul's Society, and to all who had participated in the program of the day. The meeting was closed with the Mizpah benediction.

LILLA ELIZABETH KELLEY, Rec. Sec.

THE CONFERENCES

MAINE CONFERENCE

Portland District

Portland, Chestnut St. — The various departments are recovering from the effects of summer vacations. Reports at the second quarterly conference showed that the Sunday-school had reached its normal condition. Rev. F. R. Griffiths is now superintendent in addition to his varied duties as assistant pastor. The Epworth League has been active all summer, especially in the Mercy and Help work, caring for the aged, sick and poor. The pastor reported a very successful reception tendered the aged members by the Junior League. This is an excellent example for other Juniors to follow. There is a growing religious interest among the boys and young men which is very hopeful. The Junior League is efficiently training the children for church membership under the leadership of the pastor's wife.

Portland, West End. — On Sabbath evening, Oct. 28, four conversions rejoiced the pastor. There is a deep revival interest throughout the church. A "One and One" Society has been organized, and the young people are much interested in the new chorus-choir. Frequent additions are being made to the church membership.

Buxton. — Rev. William Bragg is so fortunate as to live on the line of one of the new rural free-delivery routes, and wishes all correspondents to address letters, "Rural No. 3, Gorham, Me."

Biddeford. — This charge shares largely the growing revival interest. There have been seekers at the altar for three successive Sabbath evenings. Another evidence of awakening is the securing on a recent Sunday of five new subscribers for ZION'S HERALD. Let every church do likewise. It will help to promote a genuine revival.

E. O. T.

Portland Preachers' Meeting. — The Methodist preachers of Portland and vicinity conducted their monthly meeting, Monday, Nov. 5, at Chestnut St. Church. Miss Mary E. Lunn presented the deaconess work, and the claims of the Deaconess Hospital in Boston. On special invitation, the ladies, wives of pastors, were present and contributed to the inspiration of the meeting and to the enjoyment of the dinner hour at the "Sherwood." After the dinner the ladies effected an organization called the Portland Preachers' Wives' Association. Mrs. C. Alex. Terhune was elected president, and Mrs. E. O. Thayer was made secretary and treasurer.

Lewiston District

Oxford and Welchville. — Advancement and improvement are the order of the day here. At Oxford a great improvement has been made in the vestry: A granite foundation has been put in, the ceiling has been sheathed with hard pine, and a deep wainscoting of the same material and new paper have been put on the walls. They now have a very pretty and inviting vestry. The cost was \$100, and the bills are paid. On the evening of Oct. 24 the occasion was celebrated with a supper and a musical and literary entertainment, with a short address by the presiding elder. More than one hundred sat down to the table, and a good sum was realized.

At Welchville several have recently said, "Pray for me." One urgent need of this charge is a parsonage. Pastor Staples has moved several times during eighteen months.

South Paris. — Sunday, Oct. 28, was one of the presiding elder's busy days. He conducted a morning love-feast, preached three times, assisted at the sacrament of the Lord's Supper, held two quarterly conferences, and rode twenty miles. Rev. A. W. Pottle is having fine congregations and excellent social meetings. Sev-

eral Methodist families have recently moved into town. The Cushman fund for the benefit of the Sunday-school library keeps the library in first-class condition. The trustees have recently voted to insure it for \$900. They frequently make donations of good second-hand books to more needy schools. A course of popular lectures has been inaugurated by the Epworth League chapter. Revs. C. C. Phelan and C. W. Bradlee have already given very fine lectures. Mr. Pottle preaches once a month in the afternoon at North Norway.

Norway and Bolster's Mills. — Rev. B. F. Fickett and wife are as busy as ever, and seeing the fruit of their labors. Nine conversions, a large and prosperous Junior League, a home department of the Sunday-school, and 16 new subscribers for ZION'S HERALD, are some of the features of the work. On Monday, Oct. 29, a pleasant service including a roll-call was held. Rev. Messrs. Pottle, Holt and the presiding elder assisted. Excellent papers upon the history of the church, the Sunday-school, and the Epworth League were read. Rev. J. B. Lapham formed the first class in 1876. A great impetus was given to the work and a church was built during the pastorate of Rev. F. C. Rogers. Then followed Revs. E. W. Simons, who worked too hard; Rev. O. S. Pillsbury, who led off in the erection of a fine parsonage and stable; Rev. J. A. Corey, who had a very successful pastorate; Rev. I. G. Ross, bright, scholarly and aggressive, during whose short pastorate a vestry was built, a bell was presented, and an Epworth League was formed; Rev. F. W. Smith, who sent a letter of good cheer; Rev. J. H. Roberts, the scholarly preacher and tireless worker, during whose pastorate a debt of \$600 was paid; Rev. F. Grover, the Christian gentleman and successful revivalist; Rev. W. B. Eldridge, whose monument is the beautiful remodeled church edifice; Rev. J. W. Lewis, the eloquent preacher and evangelist. The class-meeting attendance averages 33; the smallest attendance for the last quarter was 28. On Monday evening the pastor commenced a four days' meeting. The presiding elder and Rev. D. B. Holt assisted. Mr. Holt gave an address of rare beauty, eloquence and power.

At Bolster's Mills they are agitating the subject of church improvements. Special services have been held at this point. The loss of Mr. Freeman Pike is greatly felt.

Bridgton. — Rev. Dr. W. H. Daniels has assisted the pastor in special services. His sermons were much enjoyed. Rev. D. B. Holt, the pastor, is contemplating other revival services. Without going into particulars, I will say that all lines of work are ably and vigorously pushed. Any charge that has such a ministry for five years is placed under solemn obligations.

Fryeburg and Stowe. — Mrs. E. F. Doughty, the pastor's wife, has recently been presented by her father, Rev. C. K. Evans, of Madison, with a fine new piano. It is the first that has been in that neighborhood for more than twenty years. Though the weather was unfavorable, a goodly number came out to the quarterly meeting on a Thursday evening, and the service was full of encouragement. Things are in a hopeful condition.

Baldwin and Hiram. — Rev. D. F. Nelson is working hard, and by the help of God is bringing things to pass. He has recently observed Harvest Sunday. He solicited and collected a large amount of farm produce, and this, with autumn leaves, made a fine decoration for the church, and was afterwards sold for the benefit of the benevolences. A nice sum was realized. A good hint for other pastors! "Where there is a will, there is a way." Union services have been held in Hiram. The pastor of the Congregational church and the pastor of the Methodist church have together called upon seventy or more families and conversed and prayed with them, and held revival services in the evening. Such wise and consecrated service must result in good.

North Auburn and Turner. — Rev. W. H. Barber also observed Harvest Sunday at North Auburn. The display of fruit and vegetables was very fine. They were given to the pastor. The Sunday-school is prospering under the superintendence of Mr. Thomas. A good congregation came out to preaching service on a Tuesday evening. At Turner things remain about the same. It is one of our problems.

Lewiston, Park Street. — Souls are frequently at the altar; large congregations attend the

preaching services; the spiritual tide is rising; a fine quartet leads the singing (but the people sing). The people are full of hope and courage. Rev. C. C. Phelan has inaugurated one excellent reform: He does not allow people to come in during the reading of the Scripture lessons or during prayer.

Bath, Wesley Church. — Rev. J. T. Crosby is much improved in health and is doing full work. The congregations are excellent; the singing by the chorus choir is an inspiration; the finances are in admirable condition. The church debt will be paid before Conference as a Twentieth Century Thank Offering. Let other charges follow so good an example!

West Bath. — Special services are contemplated in the near future. Rev. W. P. Merrill is doing excellent service for this people.

West Cumberland and South Gray. — Rev. D. Pratt is having increasing congregations. The church at West Cumberland has been shingled, and now much-needed improvements are being made on the parsonage. Last year a fine stable was built.

A. S. L.

VERMONT CONFERENCE

St. Johnsbury District

Cabot. — At a recent quarterly conference the Sunday-school superintendent of this charge, Carroll Dean Lance, was granted a local preacher's license. He is a graduate of Montpelier



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Seminary, and a young man of much promise. He will expect to enter the work of the regular ministry at an early date. He is of a choice family, and has only recently married a daughter of Rev. Seymour C. Vail, of Evansville. The church may look for good service from this earnest couple.

Woodbury. — Pastor G. L. Wells and wife have been on a short trip to Boston and vicinity, but are again at their home in Hardwick. The evening service at this point has been suspended for a month, but it is hoped that it will soon be resumed. Rev. C. D. Lance, of Cabot, supplied the pulpit here, Oct. 21. The Sunday-school work here has suffered from the inability of the superintendent to look thoroughly after his work. Mr. Geo. W. Foster has been a most efficient and successful worker in this line of service, but added years and uncertain health have greatly trammelled him. With return of the quarrymen to this charge better times are expected.

North Danville. — On the evening of Nov. 1 this charge gave a donation to Rev. Geo. E. Smith (who has been supplying during the summer months) amounting to nearly \$80 in cash and supplies. There are many interesting features connected with the work in this small rural community. The Sunday-school has a fine class of children and another of nearly a score of young people. Mr. E. H. Snelling is the industrious and painstaking superintendent.

Hardwick reports advance. Eleven were received into full membership, Nov. 4, and 5 on probation, and several were baptized. A number have enlisted for a campaign of personal work, and the general outlook is hopeful. Several hundreds have been pledged on the Thank Offering fund. Pastor Howe is successfully working a sub-district in the interests of this fund.

West Concord held four days of special services, Oct. 23-26, under the leadership of Rev. Geo. W. Hunt and the pastor, assisted by several brethren in the neighborhood. The result was newly awakened interest, resulting in the largest attendance on the Sunday service following that has been known for a long time. The work at this point is hopeful. Here, too, a band of ready workers is being organized and drilled. Success to all such plans!

Walden. — Special meetings in the interest of the Forward Movement began here, Nov. 7, Mr. Howe in charge. The pastor will be aided from outside. The work here is in a most stable and prosperous state — a pleasing contrast with the condition of a few years ago. A parsonage is the next move.

Barre is booming. Rev. C. O. Judkins, of Montpelier, has aided in special meetings. South Barre reports a goodly number of seekers. Meetings are growing in attendance and interest. A great move on Thank Offering may be expected here soon. The State Sunday-school Convention held here recently was the largest ever held in Vermont — a grand success.

Waits River and *Topsham* are being supplied for the time being by students from Montpelier. The plan will probably continue through the winter.

Peacham shows improvement in attendance and interest. Earnest souls are crying to God for His favor and mighty help. Miss Agnes, Pastor Wedgeworth's invalid daughter, is a great sufferer. The whole church should unite in earnest prayer for her speedy restoration.

St. Johnsbury Centre. — The case of Mrs. Donaldson is more hopeful. The physicians are disposed to change their diagnosis and put in the place of cancerous affection something more amenable to their treatment.

St. Johnsbury is entertaining the annual meeting of the W. H. M. S. for Vermont Conference this week. A decided interest is manifested among the ladies of the local society. Much good work is done on the district by these ladies. Several pastors' families have been aided, and others who needed help have not been forgotten.

J. O. S.

St. Albans District

Waitsfield. — The pastor, Rev. J. E. Badger, is earnestly laboring for the temporal and spiritual interests of his people. He preaches in Fayston every Sunday afternoon in a schoolhouse. There is no other service of any kind held in the town. In addition to the pleasant village of Waitsfield the pastor has on his visiting list a large number of widely-scattered

families, and it requires many miles of travel to reach them. The people show their appreciation of the labors of their pastor by many acts of kindness. The parsonage has been greatly improved, and can easily be made one of the best on the district. A thorough-going and widespread revival is a necessity on this charge.

South Hero is a part of Grand Isle County. The Rutland railroad is building a line through the islands of the upper Champlain. A station is to be built near the church. The location is one of great natural beauty, and an early increase of permanent population is predicted. Mrs. Julia Hall has presented this church with a fine bell weighing, with hangings, 1,050 pounds. Its silvery voice is heard every Sunday calling the people to the house of God.

Bakersfield. — Rev. J. S. Allen reports hope-

fully. The trustees have recently replaced the shingle on their church roof with slate. Nothing poorer or cheaper than the best slate should ever be placed on a church.

Enosburg Falls. — Services are held at present in Opera Hall, while additions and transformations are being made in the church building. A full report will be given when the work is done.

Eden. — No pastor has been stationed here for several years. The people of the community with the consent of the presiding elder, are thoroughly repairing the church property. An afternoon Sunday-school is held, and the church is used for funerals and occasional services.

Fairfax. — A church debt of some years' standing has been "all provided for," and will soon

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be a thing of the past. They have a good plant. May they have "power from on high!" Rev. A. W. Ford is pastor.

North Fairfax is connected with Georgia. The pastor, Rev. William Shaw, was graduated at Drew last spring, and is making an excellent record. The church at North Fairfax is undergoing extensive repairs. It is located in a community of well-to-do farmers, who readily understand that the Gospel is worth inexpressibly more than it costs.

Waterbury Centre.—The preacher who has been supplying this church, Rev. G. H. Sisson, has gone West, and an ordained man of a sister denomination has been secured in his place. Rev. J. W. Illsley is a graduate of the College of Nova Scotia and of Newton Theological Seminary. He is rapidly familiarizing himself with the situation and intends to make application to the Conference for membership next spring.

Conversions.—The pastors' quarterly reports are overdue, but only about two-thirds of them are available at this writing. The list of conversions is as follows: Underhill, 3; Enosburg Falls, 3; Grand Isle, 1; Richford, 2; Georgia, 1; Essex Junction, 3; Wolcott, 14; Moretown, 4; Middlesex, 1; Worcester, 10; Elmore, 2; West Berkshire, 2; Morrisville, 1; Montgomery, 25; total, 72.

Probationers.—By no means all who are reported as converted are reported as received on probation. It is too early, perhaps, for some of the above list. Up to date only 48 have been reported. Probationers should be received promptly and publicly according to our ritual.

Full Members.—Fuller of Binghamville reports 13 received; Taplin of Underhill, 13; Burdick of Cambridge, 10; Willman of Waterbury, 13; several others a smaller number, making a total of 58.

Children's Classes.—There is no more important work than the conversion of children, yet, in spite of all that has been said, it is frequently neglected. Rev. W. P. Stanley has three churches on his charge—West Berkshire, East Franklin, and South Franklin. He has organized a children's class in each of these, and writes as follows: "God is wonderfully blessing us in this line of work. I have never taken up anything that I have more thoroughly enjoyed, and there is the blessing of seeing such direct results from our labors in the consecration of these young lives to the Master's service." Where there is no Junior League, or where it is not and cannot be made a spiritual success, a children's class should be formed and a leader appointed. Such a class can meet early in the evening or in the afternoon at the residence of the leader, or, if a separate room can be had, it may form a part of the Sunday-school at the regular hour. The Bible school that stops short of the conversion of its members is largely a failure.

C. S. N.

St. Albans.—The Junior League has been reorganized with fifty members, Mrs. Smithers, superintendent. The membership will increase. The Epworth League recently held a very pleasant and largely attended social at the home of the president, Miss Luna Temple, who is thoroughly interested to make the League all that it should be for Christ and the church. Under the direction of Miss Addie King, first vice-president, cottage prayer-meetings are being held in different parts of the city, as many as six being held the same night. Nine persons united with the church at the last communion—4 on probation, 2 from probation, and 3 by letter. The ladies of the W. F. M. S. at their last regular

meeting were much favored in hearing from Mrs. Campbell—a very entertaining speaker, wife of Rev. B. O. Campbell—an account of their work in Chile. She expects soon to join her husband who has already begun missionary work in San Juan, Porto Rico. Rev. W. S. Smithers is pastor.

NEW HAMPSHIRE CONFERENCE

Concord District

White Mountain Ministerial Association.—This meeting will not be held, as at first indicated, Nov. 13 and 14, but Dec. 3 and 4, at Woodsville. The committee is working up a good program. We hope every pastor from Warren to Pittsburg will plan to be present.

Warren.—Rev. J. D. Folsom is having a pleasant year at this place. The financial outlook is good. They are making an addition to the heating arrangements, and expect to have more light soon. They had a most excellent Sunday-school rally day, Nov. 2, that was very helpful in its character. They are laboring and looking for a revival of the work of God.

B.

Dover District

Hampstead.—Special revival meetings have been held at the west and east parts of the town. The pastor, Rev. L. N. Fogg, was assisted by a lay preacher, Mrs. J. E. Reed, of Worcester, and a sweet singer, Miss Nellie Wilson, of Providence. Both ladies rendered valuable service. Twenty-four started in the Christian life.

Sandown.—The people are making some much-needed improvements on the church edifice. The pastor is planning to hold extra meetings soon. The attendance at the third quarterly conference indicated a growing interest in the work of the kingdom.

Haverhill.—The union meetings held by Rev. Ralph Gillam closed Sunday evening, Oct. 21. The churches have been greatly helped. The work of Mr. Gillam was solid and inspiring. The church that secures his services is fortunate indeed. More than a hundred additions are reported. The outlook for the winter is most encouraging. May another hundred be added before Conference! Rev. C. J. Fowler, president of the National Holiness Association, is at home in Haverhill, after a very busy summer in the West. He and Mrs. Fowler have recently taken a delightful carriage drive through the lake and mountain region. In this city, during the summer, out-door meetings have been held every Sunday afternoon under the direction of a good Baptist brother, A. J. Tapley, ticket agent, at the railroad station. Methodist preachers with those of other denominations have had a fine opportunity for field



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preaching. If the masses will not come to the church, the church must go to them.

Kingston.—A complete surprise was sprung upon the pastor, Rev. Mark Tisdale, and family on a recent evening, when the parsonage was invaded by the members of the parish. A delightful evening was passed. On retiring, the company left behind them a barrel of flour and many other useful articles, including a considerable sum of money; but the good will of the people was worth more than all the rest. The lake back of the parsonage, a perfect mirror, fringed with autumn foliage, with five stately oaks in the foreground, presents a picture that would stir the soul of an artist. Hardly can you find a more beautiful spot.

Rochester.—Rev. G. W. Farmer is giving a series of popular sermons on Sunday evenings which are greatly enjoyed. Audiences are increasing. A revival spirit is among the people.

Somersworth.—Sunday, Oct. 21, was a good day for the Methodist Church in this city. In

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the morning the pastor, Rev. G. N. Dorr, preached an excellent sermon to the old folks. A fine program was also carried out by the Sabbath-school. The general interests of the church are prospering.

Dover. — A French Mission was opened in St. John's Church, Sunday, Oct. 18. Presiding Elder Robins was present throughout the day. Rev. N. W. Deveneau, of Worcester, preached in the morning, and in the evening gave his stirring lecture on "How I Became a Protestant and Christian." Rev. W. H. Leith, of Lowell, was also present assisting in the services. He gave a brief address before the Sunday-school. Bishop Mailleau is deeply interested in the work among the French Protestants of New England. Similar services are contemplated in connection with other churches of this vicinity where there is a considerable French population. One of the preachers of our Conference suggests that it might be well for the young men to learn the French language so as to better reach this people. Hearts are especially susceptible when they can hear the Gospel in their own tongue.

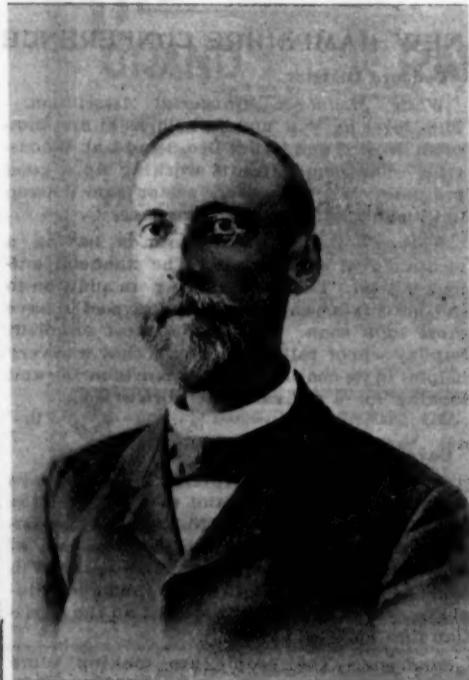
Old Landaff Circuit. — This is not located on Dover District; nevertheless the presiding elder had a delightful visit to this historic town, on the occasion of the hundredth anniversary of the founding of Methodism in this section. The weather was charming. The mountains round about were clothed in garments beautiful. A good audience was in attendance, some driving in from neighboring towns. There were a few representatives from other States, drawn hither by their love for the old home church. John Hall and wife sang in the choir as they did when I was their pastor twenty-eight years ago. George Austin, my Sunday-school superintendent, was present. A few other familiar faces were recognized. Many have gone home to heaven. This region was first visited by Methodists early in 1800. John Langdon, a local preacher, Rosebrook Crawford, an exhorter and a young man by the name of Laban Clark, stopped one day in Landaff, holding two meetings, then passed on through Lisbon and Littleton to Lunenburg, Vt., and Lancaster, N. H. A little later Rev. Joseph Crawford from Vershire Circuit, Vt., formed the first class. In July, 1800, Presiding Elder John Brodhead visited this town, and Rev. E. R. Sabin was appointed pastor. Rev. Dan Young, then a lad of

eighteen in Lisbon, says he saw Jesse Lee riding by his father's house, and his sister heard Lee preach in Landaff. The venerable Laban Clark was living in Middletown, Conn., when I was in college. Rev. D. P. Leavitt, whose wife was a Miss Clark of this town, I met in the train on my way home. Landaff furnished some of the best students at old Newbury Seminary, Vt. Thus it is ever — spiritual life quickens mental activity. Rev. Willis Holmes, pastor of the church, is a worthy son of the early fathers in spiritual zeal and labora.

EMERSON.

Anniversary at Watertown

On the evening of Thursday, October 26, St. John's Church, Watertown, celebrated the fifth anniversary of its occupation of the new edifice. Curtis Bixby was chairman of the committee of arrangements. The special guests were the following former pastors: Rev. C. A. Littlefield, Rev. W. G. Richardson, and Rev. O. W. Hutchinson. Many former members were also present. Early in the evening there was an in-



THE LATE REV. J. WEARE DEARBORN.

formal reception, followed by a banquet served to over 200. At 7.45 exercises were held in the auditorium. L. S. Cleveland, president of the board of trustees, presided. Rev. W. G. Richardson, of Fitchburg, gave reminiscences of his pastorate, and a letter written to the society by a former pastor, Rev. J. W. Dearborn, a short time before his death, was read by Miss Eunice Critchett, ex-president of the Epworth League. Rev. C. A. Littlefield, of Chelsea, told of the building of the present edifice, and Mr. L. S. Cleveland spoke of the church property as it is today. Rev. O. W. Hutchinson, of Cambridge, reviewed "Three Years of Progress," and the present pastor of the society, Rev. I. H. Packard, took for a topic, "Our Hopes." The roll-call of the church membership was then read by Mr. Packard. The speaking was interspersed with singing.

The letter from the translated brother, whom we so much loved, was "A Christmas Pastoral and Farewell Letter from Josiah Weare Dearborn to the churches in which it had been his joy to minister the Gospel of Jesus Christ the Son of God, in Nahant, Marblehead, Lynn, Everett, Stoneham, Roslindale, Watertown (1889); and the most fitting and inspiring message which he left to his church was the following:

"Dear friends, one and all, the highest joy that can possibly come to me at this last moment of life would be to know that somewhere this letter had reached the heart of some unsaved soul whom my poor ministry left undiscipled. How generous are the arms of Jesus! How gracious His call just now! Gift of all gifts, Prize of all prizes, Joy of all joys, forever abiding! Shall such wealth be unwelcomed? Dearest soul of all whom I have known, dearest because now farthest from Him, would I could live to go to you as an undershepherd, that I might bring you to His fold! I listen while the last life-sands are falling, to hear that you are coming."

"During my sickness it has been a satisfaction to learn from some who have written that in the past I have been a help to them. Thank



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God, I have not, then, lived in vain. It would be to me a greater satisfaction to know that perhaps even now there are those who are in the bondage of the fear of death, who may learn, from this story of how God has helped me into such perfect and unanxious trust, that, without asking, the dear Father at the right moment will sweep their sky clear of all such clouds."

N. E. SOUTHERN CONFERENCE Norwich District

New London. — After being closed for nearly three months, the audience-room of this church, transformed and beautified until it makes one of the handsomest and most convenient auditoriums in the city, was rededicated to the service of God by eight days of special services, beginning Sunday morning, Oct. 21. In place of the old-fashioned pews, modern quartered-oak ones, arranged in semi-circular style, with formed back and seat, requiring no cushion, have been introduced. The shape of the galleries has been changed to the modern horse-shoe balcony shape. The woodwork in the room has been finished in oak grain to compare with the pews, and a new altar rail of quartered oak put in. The decorations of walls and ceilings are in contrasting terra cotta shades, which makes the room light and pleasant to the eye. Improved lighting facilities for the choir and pulpit have also been introduced. The vestibule has been thoroughly renovated and decorated to match the interior of the auditorium, and the front doors finished in oak grain. On the lower floor the Sunday-school room, parlors and kitchen have been beautified and made more convenient and serviceable. The church was particularly fortunate in finding among its own members the business firms who were capable of doing the work to their entire satisfaction. Hob-

ron & Root did the interior painting and decorating, George H. Holmes the woodwork, and C. E. Senior the outside painting. The entire cost of the repairs is about \$8,600. The energetic pastor, Rev. Walter S. McIntire, has labored faithfully for this rejuvenated house of worship, ably seconded by the official board. Both are to be congratulated on the completion of the work within the first six months of Mr. McIntire's pastorate.

A beautiful fall Sabbath favored the opening of the week of special services. The congregations tested the full seating capacity of the house. Special music under direction of Mrs. William H. Cadman, organist and choir director, was an interesting feature of the week's program. Rev. Isaac L. Wood, Ph. D., of Norwich, preached the opening sermon on "Spiritual Church Building." In the afternoon a platform meeting was held, at which several of the pastors of other denominations were the speakers. The evening sermon was by Presiding Elder Bates, on the fruitful topic, "Witnessing for Christ an Essential Element in Christian Work." Services were held each evening during the week. On Monday evening Rev. S. O. Benton, D. D., of Fall River, Mass., was the preacher. Tuesday evening Rev. J. E. Hawkins, of East Greenwich, R. I., preached. The Epworth League had charge of the Wednesday afternoon service—a reception to the elderly church members and friends; and in the evening Rev. H. D. Robinson, of Mansfield, Mass., preached the sermon. Thursday evening Rev. Dr. W. J. Yates, of Hazardville, Conn., was the speaker, and on Friday evening Rev. A. J. Coulter, of Trinity Union Church, Providence, R. I., occupied the pulpit. The week's services continued over the following Sabbath, Rev. Richard Povey preaching in the morning, and Rev. George W. Anderson in the evening. All the preachers of the week, with the exception of Drs. Wood and Bates, were former pastors of the church.

Thompsonville.—In spite of the prolonged business depression the work progresses under the inspiring leadership of the pastor, Rev. E. P. Phreaner. At the last communion 2 persons were received on probation, 8 were received into full connection, and 5 were baptized. The Sunday-school had a rally day, Oct. 7, which was of marked interest and profit. A letter was read from a man over sixty years of age who paid a well-deserved tribute to the faithful and sympathetic leaders of other days, and especially to the late Rev. "Father" Howson, of blessed memory. Forty-five years ago, the writer said, he was a little barefooted factory boy attending the Sunday-school. Moving to the State of Iowa, he became a minister of the Gospel. Later he was elected to the State Senate, and now for some years has been United States Consul at the Falkland Islands. His name is J. E. Rowen.

Stafford Springs.—This historic church is renewing her strength—at least she is putting on some new garments, and, by so doing, is showing not a little of renewed life. Last year the lighting system was thoroughly renewed at an expense of \$275. Electric lights were at the same time put into the parsonage. The exterior of the church edifice has recently been given two coats of paint. New carpets are being placed in the audience-room and vestibule. The vestry and class-room is also to be carpeted, and the walls, upstairs and down, redecorated by Mr. Remkus, the church decorator, of Springfield. The organ pipes will also be retouched, bringing the whole into perfect harmony. The pastor, Rev. J. S. Wadsworth, recently received six persons into membership by certificate.

Niantic.—The pastor, Rev. John Oldham, has issued a neat card announcing interesting topics for Sunday evening talks during the months of November and December. The work has opened encouragingly, and pastor and people are hopeful and full of courage for the battle. We are glad to report Mrs. Oldham's health very much improved by the change of location.

SCRIPTUM.

Brockton and Vicinity

East Bridgewater.—Nov. 4, Rev. John Pearce received one, a man seventy years of age, on probation. Two have recently begun the Christian life.

Bridgewater.—Nov. 4, Rev. N. C. Alger received 6 by certificate, 5 of whom belonged to one family. Mr. Robert Woodland, formerly of Colorado Springs, has connected himself with this church and is already president of the

Epworth League. Mr. Alger is happy over these valuable acquisitions to the church. Two have just begun the new life.

Brockton, Franklin Church.—On Sunday evening, Nov. 4, one young man professed conversion. Rev. J. N. Patterson, the pastor, is meeting with success, and under his leadership still greater things are expected.

Brockton, Swedish Emmanuel Church.—At the last communion service the pastor, Rev.

Charles Samuelson, received 1 into full connection and 2 on probation.

Holbrook.—Nov. 4, Rev. W. J. Kelly baptized 1 man and received 2 on probation. On the evening of the same day, after a sermon preached by Dr. Bass, the presiding elder, a young woman rose for prayers.

South Braintree.—The people here are pleased with the work of Rev. J. S. Bell, and are showing their appreciation by making the parson

TRAINED NURSE TELLS HER EXPERIENCE WITH DR. GREENE'S NERVURA



TRAINED NURSE, MRS. ANNIE G. DUGGAN.

Mrs. Annie G. Duggan, of 6 St. Charles Street, Boston, Mass., for fifteen years has been employed as a nurse in the Boston Hospital. Her reputation in her profession is of the highest, and her opinion, that Dr. Greene's Nervura blood and nerve remedy will cure rheumatism, is therefore worthy of the greatest consideration.

Mrs. DUGGAN says:

"I was troubled with sciatica for over four months, and was treated by three different physicians, but received no relief. As a last resort my friends advised my trying Dr. Greene's Nervura blood and nerve remedy, which I did, and in six weeks I was a well woman. Although it was four years ago, I have had no return of the trouble."

"My sister also was troubled with rheumatism, and I advised her to try Dr. Greene's Nervura, which she did, and received great relief from it. I consider Dr. Greene's Nervura a godsend to me, and gladly recommend it."

Rheumatism is a blood disease. The circulation is impaired, and the blood becomes stagnant and impure. Dr. Greene's Nervura cures rheumatism by restoring normal conditions, so that a moderate use of the remedy will cause the disease to disappear. Of purely vegetable origin, Dr. Greene's Nervura blood and nerve remedy acts in concert with natural laws and produces its permanent effect by feeding and enriching the blood supply. It is an ideal tonic when run down or exhausted, and nothing can exceed its inherent power to cure the lingering diseases that wreck the lives and hopes of men and women. Dr. Greene was many years discovering and perfecting the medicine which was finally offered to the world as Nervura, and his earnest and skillful work has been demonstrated by the record of cure which this remedy has made during many years.

If you are afflicted with any chronic trouble, get Dr. Greene's special advice, which is given free to all who ask for it. Write or call personally at his address, 34 Temple Place, Boston, Mass. Dr. Greene has cured thousands. Let him cure you.

age comfortable. New furnishings have been added. Mr. Bell reports the church in good condition.

Brockton, Central Church. — Nov. 4, Dr. Kaufman received 2 into full connection, 6 by certificate, and 8 on probation.

Brockton and Vicinity Preachers' Meeting. — Nov. 5, the meeting was held in the Central Church. Rev. N. C. Alger was the reader. His subject was, "The Bible and the Spade." The paper showed careful study and exact information. It is an able production.

The twenty-ninth meeting of the evangelical churches of Brockton and vicinity was held, Nov. 7, at the First Congregational Church, Brockton. Dr. Kaufman made an address which was greatly enjoyed by all. G. E. B.

NEW ENGLAND CONFERENCE

Boston District

Worcester. — The great meeting of the Executive Committee of the Woman's Foreign Missionary Society has come and gone. For nearly a week these women were with us, and called large audiences to their gatherings. They were entertained right royally, as Worcester always entertains her guests, as they themselves affirm. Their coming only whetted our appetites, and left us to wish for more. And more than this, the women's work for women in foreign lands



Christmas Cards, Calendars and Booklet Packets.

Our well-known packets are ready, and need only brief mention. First 7 Packs, post-paid, \$3.85.

10 Packs, post-paid, \$5.50.

No. 1. For 54 cts., 17 Xmas Cards and Novelty.
" 2. " 54 " 10 Fine " Booklet.
" 3. " \$1.08 25 Xmas Cards, 1 Set (four)

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" 4. " \$1.08 10 Beautiful Calendars.
" 5. " 54 cts. 5 " all different.
" 6. " 27 " 10 Xmas Cards.
" 7. " 54 " 5 Booklets and Calendar.
" 8. " \$1.08 7 Artistic Booklets.
" 9. " 54 cts. 5 Photos, Mounted 8x10 size.
" 10. " 54 " 25 Sunday-School Cards.

Special Packets and lots put up to order.

TEACHERS For \$1.08, 50 Cards, no two alike.
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Samples paper by the pound, 15 cts.

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DR. H. H. GREEN'S SONS,
BOX K. ATLANTA, GA.



has been strengthened in each of our churches. The pleadings from these far-away countries are still ringing in our ears. The presence of Dr. Edna G. Terry, as one given back from the dead, was a benediction indeed. The meeting, at her entrance, simply could not proceed until the doxology had been sung at least three times.

Grace. — Dr. Brady has been preaching to voters on "Vital Lights for Intending Voters." On the 11th a series of revival services was inaugurated. The pastor will be assisted by Miss Marion Munroe Rice, of Boston, as soloist. On the fourth of November 2 persons were received from probation.

Trinity. — There is rejoicing here in a revival already well under way, and vigorous life is manifested in many ways. Miss Alice Updegraff, of New York, is the soloist. For the first week Dr. King reports nine conversions. Nov. 4, 6 were baptized and 11 were received into the church.

Webster Square. — The Ladies' Circle is busy in preparation for a Christmas sale. These good people are planning a much-needed steam-heater for the parsonage, and they will secure it, too. Here, also, revival fires are kindled for the month, and there are already fruits of victory. Several new members were received on Sunday, Nov. 4.

Lake View. — The children of the Sunday school, who were disappointed in the summer in not having their picnic, were treated to a stereopticon entertainment. Rev. J. H. Humphrey was the lecturer. After the lecture the pastor made the children glad with sweets. Rev. Alonzo Sanderson gives much care to the children.

Coral St. — Rev. George E. Sanderson is holding forth the word of life. These good people have been listening to a carefully planned lecture course.

Laurel St. — Interest is being revived in the Woman's Foreign Missionary Society. Miss Miranda Croucher's address on the siege at Tien-Tsin was much enjoyed by the people. A sewing school has been started among the Armenian girls, with about twenty members. An out-door service conducted during the summer months by the young men resulted in bringing into the Sunday-school ten new members. On Sunday, Nov. 4, 2 persons were baptized, and 8 new members received. Pastor and people have inaugurated revival meetings, and are rejoicing over several conversions. H. H. P.

Springfield District

Westfield. — A unique and most impressive and profitable service was held by Messrs. Potter and Bilhorn at Westfield. It was in the interest of all persons who had reached and passed the golden milestone in the Christian life. A large congregation was present and greatly enjoyed the service. Over twenty were present who, for over fifty years, had been walking the pilgrim way towards the Father's house. Seats within the altar rails had been reserved for them. Old hymns were sung by them, and they told the story of their conversion. Without exception each had been converted early in life. One, our own brother, B. F. Lewis, was converted when but nine years old and now at eighty years of age, after seventy-one years of usefulness and influence in the Christian Church as class-leader, steward, trustee and leader of the praying band, is rejoicing in the power of a present Gospel and looking forward with gladness to the home above. For fifty-eight years he and his wife had journeyed together and rejoiced in hope of the glory of God. Another had been in the way sixty-nine years, and others for fewer years, but all standing for over a thousand years of Christian experience. They are all in the sunset of life, but are exulting in the present possession of Christ and in the anticipation of eternal glory. Can infidelity show any such company of joyous saints?

What Would You Give

To be cured of catarrh? If you or your friend have this disease, you know how disagreeable it is. Its symptoms are inflamed eyes, throbbing temples, ringing noises in the ears, headaches, capricious appetite, and constant discharge of mucus. Fortunately its cure is not a question of what you will give, but what you will take. If you will take Hood's Sarsaparilla, the great constitutional remedy, which thoroughly purifies, enriches and vitalizes the blood, you may expect to be completely and permanently cured. The good blood which Hood's Sarsaparilla makes, reaching the delicate passages of the mucous membrane, soothes and rebuilds the tissues and ultimately cures all symptoms of catarrh.

CHURCH REGISTER

POST OFFICE ADDRESS

Rev. M. T. Cilley, East Rochester, N. H.

ALPHA CHAPTER, SCHOOL OF THEOLOGY, B. U. — Crawford House, Monday, Nov. 19, 12:30 p. m. Paper on "City Evangelization Movements in Germany and England," by Rev. E. J. Helm, '93. A. M. OSGOOD, Sec.

If your stomach is weak it should have help. Hood's Sarsaparilla gives strength to the stomach and cures dyspepsia and indigestion.

If your baby takes plenty of food but always seems hungry you may be sure he is not well nourished. Mellin's Food is very nourishing and will satisfy hunger.

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When the stomach's out of order and you can't enjoy your food, And with pangs of indigestion your whole system is imbued, When you feel an eager yearning to possess internal peace. Take a R.I.P.A.N.S in the morning and your sorrows soon will cease.

WANTED. — A case of bad health that R.I.P.A.N.S will not benefit. They banish pain and prolong life. One gives relief. Note the word R.I.P.A.N.S on the package and accept no substitute. R.I.P.A.N.S 10 for 5 cents, may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 10 Spruce St., New York.

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CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
5 CTS

W. H. M. S.—The Fitchburg District W. H. M. S. will hold an all-day meeting in the Clinton Church, Thursday, Nov. 15. Morning session at 10, with reports, papers, etc. The afternoon address will be given by Mrs. Della L. Williams, of Ohio, general corresponding secretary of the W. H. M. S. The Clinton ladies will provide lunch.

Mrs. I. W. ADAMS, Cor. Sec.

W. H. M. S.—The Springfield District will hold a meeting at Trinity Church, Springfield, Nov. 16. Sessions at 10:30 a. m. and 2 p. m. Mrs. S. A. Jacobs, president of the New England Conference Society, will speak in the morning, and Mrs. D. L. Williams, general corresponding secretary of the W. H. M. S., in the afternoon. Lunch served for fifteen cents. It will be a great day, and we urge the pastors on the district to send a representative from their church. The church is on Bridge St., a few minutes' walk from the station.

ANNIE M. BAIRD, Dist. Sec.

DEACONESS AID CIRCLE.—A company of fifteen or twenty young ladies from Boston and vicinity, who are able to command their time, have banded themselves together, under the above name, to help the deaconesses in their work among the poor and the unfortunate. They meet each alternate Monday to do business and to sew. This society will hold a cake and candy sale on Saturday, Nov. 17, from 2:30 to 9:30, at the residence of its president, Miss Nichols, 97 Sewall Avenue, Brookline. The Beacon St., Coolidge Corner, cars pass St. Paul St., from which Sewall Avenue leads.

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Dr. H. M. HARLOW, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

BOSTON PREACHERS' MEETING.—The Preachers' Meeting on Monday, Nov. 19, will be addressed by Rev. Judson Smith, D. D., secretary of American Board of Commissioners for Foreign Missions, and by Mrs. Della L. Williams, general corresponding secretary of the Woman's Home Missionary Society.

W. F. M. S.—The monthly prayer-meeting will be held at Room 29, on Wednesday, Nov. 21, at 11 a. m.

A. W. PHINNEY, Rec. Sec.

METHODIST SOCIAL UNION.—The Ladies' Night of the Methodist Social Union for November, will be held at the American House, 50 Hanover St., on Monday, Nov. 19, at 5:15 p. m. Dinner will be served promptly at 6 p. m. The Union will have as its guests Bishop Isaac W. Joyce, Bishop Earl Cranston, and Bishop John W. Hamilton.

SENT FREE AND PREPAID

To cure chronic indigestion and constipation perfectly and permanently. The Vernal Remedy Company, of Buffalo, N. Y., will send a trial bottle of Vernal Saw Palmetto Berry Wine FREE and PREPAID to any reader of Zion's Herald. It is a specific for all kidney, bladder, and prostate troubles, and one dose a day cures.

LYNN DISTRICT MINISTERS' WIVES' ASSOCIATION.—The fall meeting of the Lynn District Ministers' Wives' Association will be held with Mrs. E. H. Hughes, 100 Washington St., Malden, on Tuesday, Nov. 20, at 2:30 p. m. Electric cars from Boston and Lynn pass the street, and the Malden depot of the Western Division of the Boston & Maine Railroad is but a short distance from the parsonage. An inter-

ing program will be provided, and a cordial invitation is extended to all members of the Association.

ANNE WESLEY PHINNEY, Rec. Sec.

An Old and Large Carpet House

(From the Boston Transcript)

An idea of the magnitude of the business of the John H. Pray & Sons Company may be gathered from a list of some of the contracts taken this fall, among them being:

The furnishing of the new Colonial Theatre, the Hollis Street Theatre, the Berkeley Hotel, the Rhode Island State House, Providence, and the new Hotel Lenox, corner of Exeter and Boylston Streets, in this city. The last-named contract was for about \$100,000, and the entire furnishing of carpets, upholstery and furniture has been undertaken by Messrs. Pray & Co.

The company has special facilities for handling large contracts, as it always carries an extensive stock of the most desirable goods, which are at all times available for prompt delivery.

EPISCOPAL VISITATION FOR 1900

CONFERENCES IN THE UNITED STATES

Conference	Place	Time	Bishop
Alabama,	Benz, Ala.,	Dec. 6	FitzGerald
Atlanta,	Atlanta, Ga.,	" 6	Ninie
Austin,	San Antonio, Tex.,	" 13	Joyce
Central Alabama,	Mobile, Ala.,	Nov. 29	FitzGerald
Georgia,	Tallapoosa, Ga.,	Dec. 20	Ninie
Savannah,	Waynesboro, Ga.,	" 13	Ninie
South Carolina,	Darlington, S. C.,	" 12	FitzGerald
Southern German,	Waco, Texas,	Nov. 29	Joyce
Texas,	Marshall, Tex.,	Dec. 5	Joyce
West Texas,	Victoria, Tex.,	" 19	Joyce

Arkansas,	Texarkana, Ark.,	Jan. 31	Warren
Baltimore,	Hagerstown, Md.,	Mar. 27	Cranston
Central Missouri,	Fort Scott, Kan.,	" 27	Andrews
Cent. Pa'nsylvania,	Chambersburg, Pa.,	" 27	Foss
Delaware,	Atlantic City, N. J.,	Apr. 17	Goodsell
East German,	Troy, N. Y.,	" 16	Ninie
East Maine,	Clinton, Me.,	" 24	Joyce
Florida,	Tampa, Fla.,	Jan. 17	Mallalieu
Gulf Mission,	Jennings, La.,	" 17	Warren
Kansas,	Topeka, Kan.,	Mar. 13	Merrill
Lexington,	Indianapolis, Ind.,	" 27	Merrill
Little Rock,	Brinkley, Ark.,	Feb. 7	Warren
Louisiana,	Shreveport, La.,	Jan. 23	Warren
Maine,	Yarmouth, Me.,	Apr. 24	FitzGerald
Mississippi,	Moss Point, Miss.,	Jan. 23	Hurst
Missouri,	Maryville, Mo.,	Mar. 13	Andrews
Newark,	Hoboken, N. J.,	Apr. 10	Foss
New England,	Spencer,	" 10	Cranston
N. E. Southern,	Taunton, Mass.,	" 10	Joyce
New Hampshire,	Littleton, N. H.,	" 18	FitzGerald
New Jersey,	Camden, N. J.,	Mar. 6	Mallalieu
New York,		Apr. 10	Goodsell
New York East,	Brooklyn, N. Y.,	" 10	FitzGerald
North Dakota,	Fargo, N. Dak.,	" 24	Walden
N'th'n New York,	Mexico, N. Y.,	" 17	Fowler
North Indians,	Elwood, Ind.,	" 10	Merrill
N'thwest Kansas,	Elsworth, Kan.,	" 3	Walden
Philadelphia,	Stroudsburg, Pa.,	Mar. 20	Joyce
St. John's River,	St. A'g'stine, Fla.,	Jan. 24	Mallalieu
St. Louis,	Bolivar, Mo.,	Mar. 20	Andrews
South Kansas,	Eureka, Kan.,	" 20	Walden
Southwest Kansas,	Newton, Kan.,	" 27	Walden
Troy	Sac. Springs, N. Y.,	Apr. 10	Hurst
Upper Mississippi,	Aberdeen, Miss.,	Jan. 16	Hurst
Vermont,	Lyndonville, Vt.,	Apr. 17	Cranston
Virginia	Ronceverte, W. Va.,	Mar. 14	Fowler
Washington,	Wheeling, W. Va.,	" 6	Fowler
Wil'mington,	Seaford, Del.,	" 20	Goodsell
Wyoming,	West Pittston, Pa.,	Apr. 10	Ninie

FOREIGN CONFERENCES

Mexico,	Mexico City,	Jan. 18	Hamilton
South America,	Montevideo, Urug.,		McCabe
W. S. Amer. Mis.	Iquique, Chili,		McCabe

Beware of Ointments for Catarrh that contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Hall's Family Pills are the best.

ST. MARK.

STYLE OF BINDING (reduced size).



CHAPTER I.
9 Baptism and preaching of Jesus.
10 Call of four disciples.
THE beginning of the gospel of Jesus Christ, the Son of God:
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

This is the handiest, prettiest and most useful edition of the New Testament ever published. It takes up so little room that it can always be kept near at hand ready for use. It is easy to read because the type is large, sharp and clear. All those hard proper names are so clearly marked that mispronunciation is well-nigh impossible. A book not only for Christian men, but one needed by every Christian Worker.

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OBITUARIES

Say, why should friendship grieve for those
Who safe arrive on Canaan's shore?
Released from all their hurtful foes,
They are not lost, but gone before.

Dear is the spot where Christians sleep,
And sweet the strain which angels pour;
Oh, why should we in anguish weep?
They are not lost, but gone before.

Secure from every mortal care,
By sin and sorrow vexed no more,
Eternal happiness they share
Who are not lost, but gone before.

—Anon.

Cooke. — Dr. George Lamb Cooke was born in Old Hadley, Oct. 2, 1823, and died, Aug. 2, 1900, at Cottage City, Mass.

Dr. Cooke was converted at about the age of twelve years. He came to Milford, Mass., in 1850. Previous to this he was a student at Wilbraham. He graduated from the Baltimore Dental College in 1852. Returning to Milford, he associated himself with his brother, Rev. and Hon. Albert A. Cooke, in the business of dentistry. This co-partnership continued for twenty years, when he withdrew to engage in the business alone.

Dr. Cooke stood high in the community professionally and in every relation one can sustain to his fellows. For the fifty years he was a resident of Milford he was a prominent member of the Methodist Episcopal Church. For forty-seven years he was the honored superintendent of its Sunday-school. For more than thirty years he was the trusted treasurer of the board of stewards. For about the same length of time he was a trustee of the church. He was active in every department of the church's work. To everything that could promote its success he gave hearty support. He gave as God prospered him to make the church strong and efficient. Few churches have been blessed with members so useful and active as was he. To him more than to any other the church owed its standing in the community as a vigorous evangelizing force. Possessed of a comprehensive mind, broad views, and of unusual abilities, he impressed himself upon the life of the church as did no other; and to him was accorded a leadership in the church such as few men have enjoyed.

Dr. Cooke was also a prominent and valuable citizen. The *Milford Gazette* said of him: "Dr. Cooke has been prominent in the history of the town and its institutions all these years. He was an ideal citizen and a man of rare good character. He stood for all that was good in the community, was an uncompromising foe of evil, and was held in the highest esteem by his townsmen of all classes, who honored him in different ways, and who always had in return a service faithful, conscientious, and invariably well-rended."

Dr. Cooke was a model husband and a most lovable father. He was a genial, warm-hearted, and true friend. With broad sympathies he touched all classes and received in turn what he gave. His death is a great loss to the church and to the community as well. He served well his day and generation, and will receive the crown that fadeth not away.

GARRETT BEEKMAN.

Hosford. — Mrs. Louisa P. Hosford, widow of J. K. Hosford, was born in Warren, N. H., May 1, 1836, and died in Nashua, N. H., May 20, 1900.

When twenty-one years of age she united in marriage with J. Gardner Winn, of Hudson, who gave his life for his country in the War of the Rebellion. Her second husband was John K. Hosford, with whom she lived happily for about thirty years, most of the time in Nashua, to which place her parents had moved when she was about ten years old. Blessed with godly parents who threw around her the influence of

a Christian home, our beloved sister, when about fourteen years of age, gave her heart to Jesus Christ. At this time Rev. John McLaughlin was pastor of the Lowell Street Methodist Church in Nashua, and under his efficient labors she was led into the light. From that early year up to the time of her death she was one of the most active workers in the cause of the Master. When the Main Street Church of Nashua saw its crisis, most nobly did Mr. and Mrs. Hosford give to the financial support. Later in life many reverses came—the loss of true friends and financial difficulties. Through all these clouds and under all these burdens she whom we mourn learned the blessed truth of a Divine Comforter, and her faith in God remained unshaken. At one time, when conscious of the truth that she was not as completely surrendered to Christ as she wished, she dreamed of seeing her Saviour surrounded by a cloud of glory, and as, entranced, she gazed upon Him, she found herself unconsciously drawn into the cloud of glory and near His precious side. This dream was always a solace to our revered friend.

For many years the W. C. T. U. of Nashua found in Mrs. Hosford a worthy and efficient member. In her death they acknowledge a most severe loss. When the new Arlington St. Church in Nashua was started her name was found on the list of charter members. She gave heroically of her money, toil, and prayers. In the pastor's home she was a frequent and ever welcome guest, bringing comfort in hours of bereavement and wise and mature counsel. Many friends sadly miss her familiar face, but wait in the hope of the resurrection. A son, C. J. Hosford, of Wells River, Vt., and a daughter, wife of Dr. W. A. Howard, of Illinois, survive her; also a brother, Rev. H. B. Copp, a well-known and beloved member of the New Hampshire Conference.

The funeral was held in the new Arlington St. Church, Nashua. The Scripture lesson was read from a beautiful copy of the Scriptures, one of her gifts to the church.

The pastor, Rev. C. C. Garland, preached a comforting sermon on the words of Paul: "For to me to live is Christ, and to die is gain."

C. C. G.

Blackwell. — Ezra B. Blackwell was born in Waterville, Me., Aug. 9, 1824, and died in Newton, Mass., June 12, 1900.

In 1849 Mr. Blackwell was married to Jane Helen Hudson, who preceded him to the heavenly home five years ago. His loss was keenly felt, as they had always lived together in the intimacy of lovers; yet he bore this affliction with Christ-like patience and fortitude. For nearly sixty years he was an active member of the Methodist Episcopal Church. He kept thoroughly informed upon the growth and work of the church and was faithful to its every interest. For twenty years Mr. and Mrs. Blackwell lived in Watertown, where they were active in religious work. They removed to Newton in 1868, and identified themselves with the Newton Methodist Church.

Mr. Blackwell possessed more than ordinary abilities. He was quiet and unostentatious in manner, yet deeply thoughtful. He was strong in his convictions, but not intolerant. His sweetness of disposition with his strength of character made him one of the most winsome of men. For many years he was afflicted with growing deafness. He would often console himself and his friends by saying, "I shall hear by and by." Although he heard none of the service, no one was more faithful in church attendance. The house of God had become so dear to him that to be present at the worship was a great joy. His face was an inspiration to the preacher. His greatest achievement was his Christlike character. He seemed to possess the mind of Christ and to realize the New Testament ideal of a saint. He was a thorough student of the Bible. It became a constant guide in his daily life. His life was always sustained and sweetened by the hope of the Christian's heritage. Few men have left a deeper impression upon the community of the genuine worth of Christian character than Ezra B. Blackwell. His memory will be an unfailing joy to all who knew him; his life will live on in its blessed influence over others.

There now survive three sons and three daughters. One of the daughters, Miss Helen Blackwell, is instructor in Boston University, and another, Miss Annie Blackwell, a teacher in the Newton public school.

G. R. G.

Kinne. — Mrs. Sally A. (Rogers) Kinne was born in Bath, N. H., Sept. 8, 1811, and died in Canaan Centre, N. H., March 29, 1900, in the 89th year of her age.

She was united in marriage with Amos Kinne in 1831, and was a devoted companion until his death, which occurred in 1885. Their golden wedding was celebrated in 1881. In 1874 they came to make their home with their daughter, Mrs. Ada I. Huggins, in Canaan Centre, N. H., where she departed this life. Of five children one died in early childhood; the others with their families, also one sister, three brothers and numerous other relatives and friends, remain to mourn her departure.

Early in life she was born of the Spirit and united with the Methodist Episcopal Church, remaining a loyal and devoted member until she was translated to the church triumphant. Radiant with the sunlight of the spiritual life, her faithful and godly example was a benediction to all who had the privilege of her acquaintance; and during all the weary months of patient suffering while waiting for her release, there was never a murmur, but a quiet and trustful resignation which could come only from a heart filled with the love of Christ and sustained by the hope of the immortal life beyond. Although for several years deprived by feeble health from attending the house of God, her desire for the salvation of others increased and her prayers became more earnest for the coming of Christ's kingdom. Her departure was a peaceful passing into the heavenly rest.

G. W. R.

Barker. — Mrs. Adaline Godfrey Barker was born in Hampton, N. H., Dec. 7, 1812, and died at her home in Hampton, April 5, 1900.

Mrs. Barker was early converted, and all through her life was a consistent Christian. She married Mr. J. H. Barker, Oct. 17, 1834. She was one of the original members of the first Methodist Episcopal Church organized in South Boston; also for a time a member of the Church St. Church, Boston; for thirty-three years a member of the church in Melrose; and from 1872 a member of the church in Hampton, N. H. Her

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A prominent physician was recently asked why it was there are so many "blood purifiers," "nerve tonics" and medicines for every ill except one of the most common and annoying diseases, viz., piles.

He replied, there are two principal reasons: First, physicians and people in general have thought for years that the only permanent cure for piles was a surgical operation, and that medicinal preparations were simply palliatives and not a cure for the trouble.

Another reason is that piles, unlike many other diseases, is in no sense an imaginary trouble. A sufferer from piles is very much aware of the fact and for this reason the few pile salves and ointments, etc., have been short lived because the patient very soon discovered their worthlessness.

He continues: However, there is a new pile remedy which, judging from its popularity and extent of its sale, will soon take the place of all other treatment for piles. It has certainly made thousands of cures in this obstinate disease and its merit, repeatedly tested, has made it famous among physicians and wherever introduced. The remedy is sold by druggists everywhere under name of Pyramid Pile Cure.

It is in convenient, suppository form, composed of harmless astringents and healing oils, gives immediate relief in all forms of piles, and a radical cure without resort to the knife and without pain or interference with daily occupation.

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It permanently cures itching, bleeding or protruding piles, and is the only remedy except a dangerous surgical operation that will do so.

All druggists sell a complete treatment of the suppositories for 50 cents and the Pyramid Drug Co., of Marshall, Mich., will mail free to any address a little book on cause and cure of piles which may be of assistance in chronic cases.

husband was also an active member of all these churches to the time of his death in 1884; and ZION'S HERALD, up to the present time, was a weekly visitor, prized highly and read eagerly. Mrs. Barker, through her long life, took a deep interest in the work of the church of her choice, asking about the meetings, rejoicing in the conversion of precious souls, and praying for her pastor and his work.

The funeral services were held on Sunday afternoon, conducted by her pastor, Rev. J. N. Bradford, assisted by Rev. J. A. Ross, of the Congregational Church. The pastor spoke from the words, "At eventide it shall be light." A large circle of friends and neighbors, with relatives, were present. She leaves one daughter, Mrs. R. H. Shelton, who with her husband very tenderly cared for her in these last years; also two grandchildren — Mr. Richard Shelton, of Boston Public Library, and Miss Emma Shelton, a teacher in the high school at Littleton, N. H.

Coleman. — Mr. John Coleman was born in Auburn, N. H., and died at his home in Pelham, N. H., in September, 1900, aged 62 years.

After uniting in marriage with Mary E. Underhill, of Chester, N. H., Mr. Coleman resided in Auburn, and both were active members of the North Chester Methodist Episcopal Church. For several years after disposing of his property in Auburn, he was engaged in operating timber lots, after which he resided in Manchester, N. H., and while in this place, feeling that he was not enjoying all that the Lord had for him to enjoy, one evening in his own room, alone with God, he reconsecrated himself to His service, promising to go, to be, and to do just what God would be pleased to have him. He faithfully kept his promise, and has been an active servant of the Lord. At the camp-meeting at Wilton in the summer he entered into the experience of holiness, and his testimonies and active service at the Hedding Camp-meeting all bore evidence of the peace and joy within. In everything he evidenced no will of his own; his "blessed Jesus was everything to him." He certainly seemed ripe and ready for the harvest, yet how little we expected him to be garnered so soon. In the health and strength of manhood, it seemed there were many years of service for him. Soon after his return to Pelham, while at work in his saw-mill, he was struck in the abdomen by a piece of board flying from the saw, and fatally injured. He survived the injury about a week, and during that time, although suffering intensely, he was extremely happy, his great desire being to depart and be with Christ. He carefully planned for those he should leave behind, and then, surrounded by loved ones, he breathed his last, and was gathered home. He leaves on the shores of time a loving and devoted wife and two sons. All who knew him loved him. Truly "The memory of the just is blessed."

U.

Sampson. — Ann Sampson was born in Boston, June 7, 1813. On Sept. 10, 1900, her long earthly life closed. She was not, for God called her.

Miss Sampson's parents, Zephaniah and Elizabeth Sampson, were active workers in the old Bennet St. Church. From the first, therefore, her sympathies drew her to the then despised people called "Methodists." She was early converted and immediately began to work actively in the church. To the Sunday-school her chief attention was given. Here she did excellent service. Later in Hanover St. Church the infant department was for years under her direction. Many could be found in our churches today who bless the memory of this true woman's faithful care. One of the most prominent laymen in Boston Methodism in a recent letter expresses in warmest terms his appreciation of her counsel in matters of importance in connection with the cause of Christ in the earlier days of American Methodism.

For fifty years she has lived in Portland and been a useful member of Chestnut St. Church. In helping the poor, advancing the social life of the church through the Ladies' Aid, and looking out for the young, her days were full of helpful ministries.

Miss Simpson lived for many years with a married sister, and in this home exhibited the most Christlike spirit. For this sister and her children she had an unselfish, ceaseless care that no mother could have exceeded. Her sweet, helpful life endeared her to all who knew her. "Aunt Ann" was the familiar title by which all delighted to call her. Although she has not been able to mingle in the activities of society and the church for the past ten years, the people have not forgotten her. Living quietly with her niece, Miss Annie Holden, her last days were beautiful in the enjoyment of the loving care she had so freely bestowed on others.

Simple funeral services were conducted by her pastor, at her home, on Sept. 12. So eighty-seven years full of Christian service were rounded out in peace, and she has entered the ceaseless life, leaving us an example worthy of the loving care she had so freely bestowed on others.

L. F.

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[Continued from Page 1442.]

them to exist when a man came hurrying us foreigners over to the Legation, as some shots were being fired by the Chinese. At the Legation was a beautiful large court filled with lovely trees, nice walks and pretty houses — quite like a little city. We missionaries were assigned to the chapel (Church of England) which I am afraid we sadly desecrated in their eyes, for it was used as sewing shop, sleeping room, nursery, dining hall and store-room for over two months. Our men got arms and went back to our own Compound in the afternoon for things. I looked longingly at every cart that was unloaded for my trunks, but they never appeared, and I had to comfort myself with my selected bundle. It was like a beehive in the chapel, getting lunch, finding sleeping rooms and the like. That evening Prof. James, who had been working all day to get the Chinese comfortable, was himself captured and carried off — to what fate we still do not know certainly, except that it was sure death, sooner or later.

That night there was firing at intervals, and also the next day; and until July 17 these attacks and vigorous attempts to get our buildings on fire were kept up. The bell would ring which meant, "Every man to his gun;" then the men would seize their guns and the women would get the children into the church. Just imagine the confusion, to say nothing of the suspense, of thinking this attack might be followed by the rushing in of a mad mob!

June 24, one of our oldest helpers from Shantung, the Mr. Wang of wheelbarrow fame, was shot and died after great suffering. Another young helper was shot instantly. The man who cared for our horses got into an exposed place

and was picked off. One of our girls was out doors and hit by a stray bullet and bled to death. Part of us were accommodated at night in Lady Macdonald's ball-room. It was quite an elegant place, large and clean. For many nights we dared not undress, but after a month or more we got reckless. Some slept on couches, some on the floor — from ten to eighteen people. There was necessarily a good deal of "all things in common," but it was a blessing to get away from the children's crying by night and the confusion by day.

The ladies helped with the fortifications by making sand bags at a race-horse speed. Often three machines would be running at the same time beside the hand workers. The dishes were usually rattling too, for it was a great job to feed seventy people. Often just as we would get a lot of people seated to a meal one of those general attacks would come, and, whew! the way things would go.

We tried picking from canned goods at first; the kitchen was too small to make bread; hard work had to be done; meat could not be gotten from outside, and by June 25 some other source of provisions had to be attacked. Dr. Terry thought it of enough interest to record in her notes for that day: "Horse soup for supper." If we began on soup, we did not end there, but had steak, stews, the heart and liver from this same clean beast. Some came to it slowly and a very few never would touch it, but it was this and the wheat, which we could get ground Chinese fashion into a coarse brown flour, that caused the troops such a surprise when they came and found us rushing out to greet them with cheers instead of the emaciated creatures they had reason to imagine we might be. The wells of water held out, some unexpected sources of supplies would be opened up, and so we did not go hungry. We had no vegetables or fruit to tempt us on to over-indulgence in that line, and the constant work kept us supplied with exercise.

The place was full of people of all nationalities all mixed up together, and the beauty of the court was soon marred. A general committee was promptly appointed, and the work so divided that things were well attended to. The missionaries led off in this; they seemed to be the best organizers.

Attempts were being made constantly to get messages out, but they nearly all failed, and so you have had the horrors of the newspaper reporters' imagination to confirm your own instead of being able to get facts. It is a terrible shame that American reporters will lie and distress and kill people just for the sake of "news." We have just been seeing some of the daily papers of June and July, and the lies are appalling.

While we were in the British Legation the others were not given up, and by great daring and perseverance a position on the wall was occupied by American marines and Germans which saved us from being shelled to pieces by the Chinese, for they had good guns. We had no cannon, but two or three quick-firing guns; but had to be saving of ammunition. A cannon was found before the siege ended in a Chinese junk-shop. It was an English gun brought in '90, this time taken and mounted on a Chinese carriage, fired by an Italian gunner and with Russian shells. It was called the "International," but "Betsey" for short.

Many were the sights of the summer; one a peep through a port-hole out over a street usually filled with people, but then only dead Boxers, carcasses of horses or mules, and some stray, thin dogs could be seen. Some nights in our sleeping room the stench was fearful, but we lived on day after day and week after week. A more enlivening scene was up on the wall the morning after the troops came. The General was on his horse and the soldiers all about,

while a big gun was being fired into the Imperial City.

We talked and talked about the "troops coming." Their final arrival was rather quiet, but the night before was not. The Chinese did their best to wipe us out, but Mr. Gamewell's fortifications were stronger than at first. The Bengalese Lancers, I think, were the first ones in. The beautiful horses were a pretty sight. The American troops marched in slowly. They looked very jaded — did not stand the march as well as most others. Their slouch hats are not the thing for this climate.

Our numbers are thinned now. The Walkers, Martins, Gamewells, Mr. Verity and Dr. Terry got off to Tien-Tsin, and now that we have moved to this place we are no longer in such a great family — only seven of us beside the Lowrys. We can buy canned provisions from the army commissary, and so are having milk in coffee and other luxuries.

The girls are not studying yet. We have no books, but hope to keep them busy sewing. Whether we stay all winter here, or move the girls elsewhere, remains to be seen.

All my books are gone — even my Bible. I have no sign of a photograph of any of you. My best dress is the brown one I came to China in, minus the waist. I also have the light checked skirt of years ago and several shirt waists. I fortunately saved some underwear, but not my woolen suits. High shoes I have not. We have had very little mail yet, but it will come gradually.

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